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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

GRACE BEFORE MEAT.

"At the banquet last night Bishop Sandford said grace." Thus opened the telegraphic dispatch of the special correspondent of the *Times* at Gibraltar, dated April 16. The banquet referred to was one given by Major-General Somerset, the Acting-Governor, in honour of the Prince of Wales. The telegram tells us, immediately after the sentence which we have quoted, that the Catholic bishop, all the heads of departments, the officers of the Army and Navy, the consular body, and the principal inhabitants were present. We don't know how far the fact noticed by the *Times* correspondent may be presumed to illustrate another fact of days now long gone by, which reached us upon authority that we regarded as fully trustworthy. We will mention no names, for it is not our desire to awaken in the memory of the living reminiscences of the dead which can hardly fail of being painful. The statement we received ran thus:—"At the table of the Viceroy of India a certain bishop was requested by the lady of the viceroy to say grace. It was his first appearance at the hospitable board of the representation of Majesty in India, after his arrival in Calcutta. He looked somewhat surprised at the lady's request, and drawing himself up with dignity he replied, "Bishops, my lady, never say grace except in the presence of Royalty." Bishop Sandford, if he entertained any such scruple, was relieved of the necessity of consulting it. Royalty was present at the Gibraltar banquet, in the person of the Prince of Wales, and hence, perhaps, in the mind of the *Times* correspondent, the propriety of commencing his telegram with a formal notice of the fact that Bishop Sandford took his part in the official demonstration by asking the blessing of God upon the festivity then celebrated.

We have no wish to exaggerate the significance of this little incident. The fact that it was flashed through the telegraphic wire from Gibraltar to England may have been due solely to the ecclesiastical taste of the *Times* correspondent. He probably regarded it as a statement deeply interesting to the people of England. Even so, however, there is a parade of religious ceremonial in connection with a State festival which somewhat jars upon Christian sensibilities. The fact might have been taken for granted, and probably would have been but for the supposed importance given to it by the ministration of a bishop. Bishops are regarded as the ornaments of the Church of England. Their movements in connection with great State occasions are duly chronicled by the public press. The custom, we make bold to think, is "more honoured in the breach than the observance." It smacks of Pharisaism. It encourages, if it does not originate in, a taste for ostentation. It is blowing a trumpet at the corner of the street. It marks a wide departure from the modesty of the Christian faith, as expounded by its Master. We have no objection—nobody can have—to the offering up of a prayer for the Divine benediction by a bishop of the Church of England in initiation of a State ceremony, festive or otherwise. But the publication of that fact to the ends of the world strikes us as too strongly indicative of the kind of religion which a State-Church like our own is apt to foster. There is an externalism about it so obtrusive as to excite in ordinary minds a suspicion that it resembles very nearly the habits of that Jewish sect which in the time of our Lord made "broad the phylacteries of their garments."

This, perhaps, is one of the inevitable disadvantages of a State religion. It is part of a system which is intended to bring about in men's minds an artificial, if not a spiritual, reverence for Christian solemnities. Its effect is to beget in men's minds a primary regard to the acts done, rather than to the motives from which they proceed. The whole system is pervaded by the same evil. We do not mean to insinuate that deep sincerity of heart is not to be found in connection with many persons who professionally administer it. But we do say that the mere fact of their taking their authority to do so from the State naturally leads to a suspicion that obedience to the State, and regard to the emoluments and honours conferred for this purpose by the State, enter largely, if not mainly, into the motives of those who professedly, in such case, own allegiance to two masters. At any rate, it tends to repress the true spiritual force which ought to constitute the life of all religious action, and to deprive it of those impressions upon the minds of men in general, which directly refer them back to the grace and power of God. We have not the least doubt that much of the energy and self-devotion which distinguishes many of the Established clergy fails of its legitimate effect in consequence of the inability of average men and women to separate in their judgment the real and reserved, from the apparent and professional, motive which gives birth to them. They would be more successful if they did not intrude upon the public the added authority of the State to that which they profess to have derived from the Founder of the Faith.

At Gibraltar, however, there may have been another thought present in the mind of the *Times* correspondent. Our readers will not have forgotten that a pretty little scheme of concurrent endowment was concocted there, with the acquiescence of the ruling authorities, to endow, of course ultimately at the expense of the people of England, the two leading religious communities of the place—that, namely, of the English Episcopal Church and that of the Roman Catholic Church. In both cases the Bishops were intended to share the sum to be provided for these churches, and to exercise ecclesiastical authority over the members of their respective communions. Owing to the prompt and energetic interposition of Mr. Dillwyn, the member for Swansea, this snug arrangement was nipped in the bud by being disallowed at home. It would appear that at the banquet to the Prince of Wales, the English Bishop took precedence of the Roman Catholic Bishop, possibly by agreement one with the other. It may be that the correspondent intended to notify that precedence. If so, we regret it, as being ill adapted to promote either Christian charity or religious equality. Any competition for the highest seat in the synagogue is inconsistent with the spirit in which Christianity, in any of its spheres of action, should be exemplified.

PROVISION FOR PUBLIC WORSHIP IN COUNTRY DISTRICTS.

For the first time since 1851, so far as we are aware, a complete census has been taken of the provision for public worship in an entire county. That county is Derbyshire. The information referred to is contained in a little volume of about a hundred pages* which has just issued from the press, and which, though mainly statistical, throws a great deal of light on several important problems of a religious and ecclesiastical nature. The value of the elaborate tables here given is enhanced by the fact that they were not compiled for controversial purposes. The author, the Rev. Goodeve Mabbs, until lately a minister resident in the county, explains that the inquiry was commenced with the object of promoting certain local evangelistic efforts in newly populated neighbourhoods, for which some statistics on a limited scale were necessary; and that it became gradually enlarged until the whole county of Derbyshire was included. On applying for the information the compiler stated that he had in view "to ascertain what is being done, and what still remains to be done, in providing religious accommodation for the masses in Derbyshire," and he sought for data that might assist in promoting "mutual co-operation and agreement in chapel extension, in place of an unwise and mischievous policy of denomination at competition." The inquiry appears to have been of a most exhaustive character. Evidently not a village or hamlet has been omitted; and the results as presented in these pages are obviously the product of great painstaking labour, scrupulous accuracy, and thorough impartiality. In the succession of elaborate tables, contained in the volume, the facts are given with such minuteness as to be open to local criticism, and the deductions drawn from them are fair and candid, and highly instructive.

The first of the sections into which the volume is divided consists of a review of the county and its population, which according to the census of 1871 was 379,394; and in the statistical survey, the Parliamentary divisions are followed, North, South, and East Derbyshire, and the county town. The first of these is mainly agricultural, there being also a great breadth of moorland; the second is agricultural and mining; the third mining and manufacturing; the fourth manufacturing and mercantile. From the interesting and able review of the characteristics of the county here given we gather that the population is ebbing away from the purely agricultural districts, and concentrating along the lines of railway, in the mineral districts, and especially in and around Derby.

Taking the county as a whole, and including places of worship in course of erection, the total provision for public worship is 256,855 sittings (239,797 permanent, and 17,058 tem-

* *The Churches in Derbyshire: or Provision for Public Worship in the County Districts.* By Goodeve Mabbs. (London: Bemrose and Sons, 10, Paternoster-buildings.)

porary), which would be adequate to the needs of 64·2 per cent. of the population if evenly distributed—that is, it is 6·2 per cent. beyond the recognised standard of adequacy, 58 per cent. But the great changes that take place in the distribution of the population have brought about remarkable disparities. Thus we find that, combining the several local excesses in parishes and townships, there is an excess of not less than 50,000 sittings, representing some 200 separate places of worship. On the other hand, in other localities, such as some of the mining and manufacturing districts, and especially the county town, there is a gross deficiency of upwards of 25,000 sittings. Though the aggregate accommodation for the whole country is numerically much greater than in 1851, when the last religious census was taken, it has not kept pace with the increase of population, being 1.7 per cent. less than twenty-five years ago, and in the county town 5.7 per cent. less.

In Mr. Mabbs' skilful analysis and deductions from his statistics, the comparison between Church and Dissent, or to speak more accurately the Established Church and the non-Established Churches, is subordinate to other objects. It could not, however, be properly kept out of the review, and the results are important and suggestive. The following is the general result:—

COUNTY OF DERBYSHIRE.

	No. of Churches.	No. of Sittings.	Proportion per cent. of sittings.
Established Church	311	105,326	41
Free Churches ...	706	151,529	59

Thus the Free Churches throughout the whole of Derbyshire provide eighteen per cent. more of the actual religious accommodation than the Established Church. If we go back to 1851 for the materials of a comparative statement, the result is still more striking:—

COUNTY OF DERBYSHIRE.

	1851 Sittings.	1876 Sittings.	Proportion per cent. of sittings. 1851	1876
Established Church	89,715	105,326	46	41
Free Churches ...	105,481	151,529	54	59

It would thus appear that during the intervening twenty-five years the Free Churches of Derbyshire have gained five per cent. relatively to the total accommodation provided, and the Established Church has lost in exactly the same amount. The former provide for the religious wants of 37.4 per cent. of the population instead of 35.6, and the latter for 26.3 per cent. of the population instead of 30 per cent.

A highly interesting point of inquiry is the relative provision made by the Established Church and the religious bodies outside of it in the country districts. It may be remembered that the information published by us in a series of statistical supplements in 1872-3* brought out the fact that in 129 cities and boroughs of England and Wales, with an aggregate population of over six and a half millions, the relative proportion of accommodation provided was, Established Church forty per cent.; non-Established Churches sixty per cent. "Even if this conclusion could be proved to be accurate," it was said, "you exclude the rural districts, where the Church of England is in a great majority." We had no actual facts to place against this allegation; but the statistics of Mr. Goodeve Mabbs do supply us with precise data for one county. Deducting the sittings from all the boroughs and township with a population of more than 5,000 (twelve in number) we have the following result:—

COUNTRY DISTRICTS OF DERBYSHIRE.

	Places of Worship.	Sittings.	Proportion per cent. of sittings.
Established Church	134	53,805	47.9
Free Churches ...	357	62,495	52.1

No doubt the population of several of the townships comprised in this table is more mining and manufacturing than agricultural. The whole country is divided into fifty registration sub-districts, for each of which detailed statistics are given. In twenty-seven of these the Free Churches are in a majority so far as sittings in places of worship are concerned. In the remaining twenty-three, mostly small places with decreasing populations, the Established Church has 31,120 sittings, and other religious bodies, 20,122; a difference of only 10,998 sittings. We are not surprised at this remarkable state of things, though to many it may appear like a revelation. Nor is it likely that Derbyshire, though comparatively small, occupies an exceptional portion among the counties of England. We have no doubt that in the majority of the counties it would be found that since 1851 the growth of the Free Churches has been far greater than the growth of the Established Church. In the rural districts church extension is not required; for the supply is often in excess of the demand, and the parochial theory is a serious obstacle to considerable changes. These two obstacles do not affect Nonconformists, who, as is shown in the case of Derbyshire, multiply so fast in our villages.

Many illustrations are given in the book before us of the undue multiplication of places of worship, and the injurious effects of rivalry between different denominations. But this is too large a question to be discussed at the close of an article, and we reserve it for future consideration. Meanwhile, we heartily thank Mr. Mabbs for a valuable and trustworthy contribution upon a subject of great difficulty on which the light of truth needs to be thrown. It is impossible to read it without wishing that investigators, equally patient, laborious, and competent, may follow his example. Why should we not have similar statistics from every county of England?

* Some of our readers may be glad to know that a summary of these statistics, together with an explanatory statement, is published in a cheap pamphlet form by the Liberation Society.

THE COLLEGES AND THE OXFORD UNIVERSITY BILL.

Though the Oxford University Bill has now passed through committee in the House of Lords, we are told that further alterations are to be made in it on the bringing up of the Report. We are not, therefore, sure that Lord Salisbury may not have some new surprises in store for Parliament, as when he introduced his new clause for legalizing and making permanent the present alienations of college property for the benefit of clerical ex-fellows. Meanwhile, the memorials and petitions of the colleges, which now lie before us, are well worthy of consideration. From them we are now able to form a fair idea of what Oxford feeling is in reference to contemplated legislation.

First, as to the proposed duration of the commission, so unprecedented in the entire history of similar commissions. No less than nine colleges protest against its excessive prolongation, and reasonably complain that the University is to be kept in an unsettled state for nearly eight years. On this point Lord Salisbury has made a slight concession, but the duration of the commission would seem ridiculously long, but for the still longer limit originally proposed. The commissioners are now to exercise their functions at any rate till the end of 1880, and the Crown may extend their powers till the end of 1883.

Seven colleges asked that "education" might be included among the objects to be promoted by the commission. This claim was conceded in committee. Nine colleges wished for power to give pensions to their teaching staff. This object is also included in the bill. Four colleges objected to the abolition of prize fellows. This, too, we may assume to be conceded, now that the noble lord has abandoned his new clause for disfranchising them.

Five colleges object to the colleges being represented by voting members on the commission, but four desire that the colleges should have a vote by a majority of two-thirds on such alterations in their management as are not necessary for University purposes. This proposal was summarily set aside in the House of Lords, but will need further consideration in the House of Commons. There are serious objections to the proposed association of college representatives on the commission, but it is desirable to preserve the self-government of the colleges, subject to their liability to contribute to University purposes. Lord Salisbury's bill proposes to make a number of University officials necessarily members of the governing bodies of the colleges, and, in the last discussion on the subject, he showed himself under the mistaken impression that this was already the case at Oxford. As a matter of fact, the professors who are paid out of college funds in no case become fellows so as to have the right of voting without the consent of the college. And it would be better to continue this practice hereafter, and, while endowing these new offices out of college funds, to leave to the discretion of the college the power of admitting them to vote.

Eight colleges have asked that there shall be an appeal from the statutes of the commissioners on the ground of expediency as well as of legality. This request seems to have been granted by the present wording of the 37th Section.

Five colleges have prayed that the permanent committee of the Privy Council may be the court of appeal for all new statutes made or modified under this bill. Lord Salisbury has constituted his committee, and perhaps the colleges will hardly like what they have got in answer to their prayer. There is no reason why in the present day the Episcopal visitor should be revived in the shape of the Archbishop of Canterbury who is to have a seat at this board. It is hardly consistent with the national character of Oxford University to make a prelate of one particular church a permanent judge of the affairs of the University. We trust, therefore, that, in harmony with the Act of 1871, the House of Commons will strike out the name of the archbishop, and put in his place a statesman such as the Vice-President of the Committee of Council for Education; or if Lord Salisbury is so fond of Chancellors of the Universities, let the Chancellor of the University of London take his place beside the Chancellors of the old Universities.

But while the author of the bill has yielded these points in consequence of the pressure which has been brought to bear on him, there are other and more important points that he has refused to concede. It appears that fourteen colleges — University, Balliol, Oriel, Exeter, Queen's, New, Lincoln, Brasenose, Corpus, Trinity, Jesus, St. John's, Wadham, and Worcester—have asked that the clerical restrictions on the headships should not be excluded from the operation of the bill, and as we have seen, a majority of the bishops who voted on this question supported the same proposal. But as yet Lord Salisbury remains firm in his opposition to this amendment. It is hard to believe that this resistance will be persisted in when the bill comes down to the House of Commons.

Six colleges—Oriel, Exeter, Queen's, Lincoln, Trinity, and Worcester—pray that the University Tests Act may be respected. Their prayer is usually expressed in the polite form that there has been some doubt expressed as to the meaning of Clause 42 and that it is desirable that doubt should be cleared up. In the revised edition of the bill Clause 42, has become Clause 45, and any courteous doubt that the colleges may have entertained is now quite cleared up; for it is asserted in the amended clause that new theological offices are to be created which shall be limited to the clergy of the Church of England. Lord Salisbury so far yielded to the pressure put upon him, that he accepted Lord Airlie's amendment by which no clerical office can be annexed to any emolument which is not now clerical. But it is to be noted that the University Tests Act is still infringed in his lordship's amended bill; for, whereas previously all the teaching offices in the colleges were open, the commissioners are now enabled to found theological teaching offices limited to the clergy of the Church of England. If his lordship had given something in the shape of a *quid pro quo*, Liberals might have been willing to concede this point. It was in such a spirit that Earl Granville framed his amendment, which provided that the emoluments of Oxford should be thrown completely open, after making the necessary provision for religious worship and instruction. It is not reasonable of Lord Salisbury to expect that Liberals will contentedly acquiesce in these clerical teachers being imposed on Oxford, if they get nothing in return. The Bishop of Oxford showed himself wiser than Lord Salisbury when he jumped at Lord Granville's proposal and gave it his hearty support.

If they are wise the clerical party in Oxford University will reconsider this question, and ask themselves whether it is not better to settle a matter which must be a productive source of angry contention once for all on favourable terms, rather than, by winning a temporary victory, lay themselves open to have the whole question raised anew when the Liberals are again in a majority, and when they would certainly lose even the compensations which are now offered them. The only way in which this clerical question can be finally disposed of is by obtaining the concurrence of the Liberal party. It is clear that Lord Salisbury is not enough of a statesman to see that violent triumphs bring violent defeats, but there are cooler heads and wiser judgments among the Conservatives in the House of Commons, and we cannot but hope that they will discover a reasonable mode of settling this difficulty.

There is another important point which needs amendment in the bill. Seven colleges—Balliol, Oriel, Exeter, Queen's, New Trinity, and Worcester—have asked that there may be previous inquiry and publicity before the commissioners frame their schemes or pass them. An amendment in this sense, asking for publicity, was moved by the Duke of Somerset, in the recent discussion, but it was rejected on a division. If, however, reforms are to be effected on any definite plan it is most reasonable and important that evidence should be taken, and both the evidence and the schemes published, so that any college may be prevented from making a new scheme in a hole-and-corner

manner, and behind the backs of the other colleges.

We may also refer to a minor matter, which, though trumpery in itself, curiously indicates the clerical bent of Lord Salisbury's mind. When the names of the commissioners first appeared in the bill, Mr. Burgon was placed third in the list. It was objected that he should not be put before a privy councillor, and he has consequently been degraded one place. But the noble lord, it would seem, does not like to put the dean in his proper order, which would be last on the list. He is therefore still placed before three commissioners, all of whom are entitled to precedence over him. The thing is paltry, but there is no reason why even in small matters a fictitious importance should be given to a commissioner, whose very presence in the commission, like that of a fly in amber, excites wonder but not admiration.

As to Lord Salisbury's new clause—the nineteenth in the bill, which proposes to continue permanently the augmentations of college livings, we should hope there is little fear of the House of Commons sanctioning any such misappropriation of University funds. It is noteworthy as showing the animus of the framer of the bill, but it is not otherwise of serious importance.

THE DISESTABLISHMENT MOVEMENT.

MR. M'DOUGALL AT BLACKBURN.

On Wednesday evening last the Rev. J. M'Dougall, of Darwen, lectured on "Disendowment" to the largest audience that has ever been gathered together in the town in connection with the Liberation movement. A large number of persons from Darwen were present. The chair was occupied by J. Bragg, Esq., and he was supported by the Revs. A. Foster, J. Morgan, J. M'Ewan Stott, A. B. Grosart, I. Davies, and R. Allen (Tockholes), Councillor Higson, J.P., and Messrs. Whittaker, Gregson, Parkinson, J. Lawson, W. Dickson, J. Riley (Darwen), and others. The proceedings were very orderly, and the lecturer had a respectful hearing, except that towards the close he was slightly hooted by a few noisy people at the bottom of the room. The chairman having introduced the lecturer, Mr. M'Dougall proceeded to deliver a very carefully prepared lecture upon "Disendowment," replying especially to the Bishop of Manchester's remarks upon that subject, and dealing with great clearness with the doctrine of *Cy-pres*. We regret that our space this week will not allow us to give a summary of the lecture. but we hope to be able to give extracts from it in our next number. The lecture is reported *verbatim* in the *Darwen News*.

MR. GORDON'S MEETINGS.

LITTLEBORO', NEAR ROCHDALE.—On Monday evening last, Mr. Gordon lectured in the Baptist Chapel, Littleboro', the only available place of meeting. Notwithstanding a boisterous, snowy night, there was a capital attendance, and Mr. Gordon's reception was of the heartiest. His lecture was received with enthusiasm. No opposition, but some hearty, friendly speeches, and cordial votes of thanks. Mr. Taylor, jun., pleasantly presided.

BRIERFIELD, NEAR COLNE.—On Tuesday evening, Mr. Gordon lectured in the Methodist Free Church, Brierfield, again the only place of meeting. It was a first meeting, got up by a few hearty Liberals, and great interest had been excited, and as there were some threats in circulation—Clitheroe being not a great way off, and Burnley still nearer—the attendance of the police was secured. Fortunately, however, despite a crowded place, and prolonged questions to the lecturer, and several adverse manifestations, all went off amicably, and the friends were highly pleased. Mr. Chas. Mills ably presided, supported by the Revs. Stroyan (of Burnley), Clough (of Barrowford), and others. The Burnley Conservatives were out in strong force, and, at least, a score "anxious inquirers" put questions to Mr. Gordon, and were promptly replied to. Capital meeting, every way.

GILDERSOME.—On Wednesday evening Mr. Gordon lectured in the Baptist School, Gildersome—another first meeting. A fearful night, and widely-scattered population, but there was an attendance far exceeding expectations. Mr. Councillor Webster was in the chair, and the lecturer and lecture were very heartily received. An old antagonist, Mr. John Roberts, of Bramley, then presented himself, and a very earnest controversy resulted, to the great interest and delight of the audience. The chairman, as also the Rev. John Haslam and others, spoke well subsequently. A stiff resolution and votes of thanks were passed. Mr. Gordon is now taking a brief rest.

MR. FISHER'S LECTURES.

CASTLE HEDINGHAM.—Mr. Fisher lectured here on Tuesday evening to a large and attentive company, many coming to the meeting from a considerable distance. The Rev. W. H. Cole occupied the chair, and several neighbouring ministers and friends took part in the proceedings.

HARWICH.—Mr. Fisher lectured on Disestablishment at the Commercial Schoolrooms on Monday evening. The Rev. R. Wyatt occupied the chair, and amongst those present were the Rev. W. E. Nobbs, Messrs. Bevan, Fisher, Norman, Cottingham, Bird, King, &c. Mr. Fisher, who spoke at some length, was listened to with great interest, and sat down amidst loud applause. The meeting was afterwards addressed by Mr. Bevan and Mr. Cottingham.

MR. HEARD IN DORSETSHIRE.

The Rev. J. B. Heard has just completed a series of meetings in Dorsetshire with, as a correspondent says, "great satisfaction" to our friends. He commenced at

WEYMOUTH, on the 10th, when the Rev. W. Lewis presided. Here the audience was not large, but the spirit was enthusiastic.

BRIDPORT.—On the 11th Mr. Heard lectured in the Town Hall here. Mr. Alderman Reynolds, a member of the Society of Friends, presided. The hall was crowded, and Mr. Heard was listened to by Churchmen and Dissenters without interruption. At the close, however, it was announced that there would be a meeting of the Church Defence Association to reply. The Rev. R. Saul Carpenter afterwards spoke, and the meeting is said to have been one of the largest and best held in the town.

DORCHESTER.—A conference was held in the Town Hall here on the 12th, which was attended by many representatives from different parts of the county. After a consideration of the state of the county, various suggestions as to future work were made, including meetings, historical lectures, and the distribution of literature, which latter was strongly urged. The discussion was very interesting, and at the close a resolution in favour of vigorously prosecuting the work was passed. In the evening Mr. Heard lectured in the Town Hall, Mr. M. Devenish, J.P., in the chair. The Rev. T. Penrose, of Reading, who happened to be in the neighbourhood, also spoke.

OTHER MEETINGS.

MIDDLESBROUGH.—On Monday evening a meeting was held in the Oddfellows' Hall here. Mr. W. Taylor, J.P., presided, and on the platform were the Rev. C. Williams (Accrington), Mr. J. Andrew (Leeds), the Rev. J. Bennett, Mr. H. G. Reid, Mr. J. S. Calvert, the Rev. Henry Hill, Mr. Hargreaves, &c. Mr. J. S. Calvert moved the first resolution, in favour of disestablishment, which was seconded by the Rev. Dr. Hill (Unitarian), and supported by the Rev. Charles Williams, of Accrington, whose address made a great impression. Mr. John Andrew then addressed the meeting upon the operations of the Liberation Society, referring to the gigantic struggle that was before them.

CONINGSBY, NEAR HORNCASTLE.—This town was visited by the Rev. J. H. Lummis, of Boston, on Tuesday evening, who delivered a lecture to a large and attentive audience. Slight opposition varied the proceedings of the evening, and turned out to our advantage. This is new ground.

WEST BROMWICH.—On Thursday, 13th inst, a large and orderly meeting was held in the Town Hall, under the chairmanship of A. Caddick, Esq., when Mr. W. Scattergood delivered a telling address on the question of tithes, proving that their payment is by virtue of the public authority, and not owing to the moral influence of the "Pious Ancestor." Mr. Hastings following in a speech of vigour and point, moved a resolution affirming the right of Parliament to reconsider and alter the application of tithes, which resolution was passed with only one dissentient.

SACERDOTALISM.

The seventh lecture of the series of the "Congregational Lecture" was delivered last evening by the Rev. Dr. Mellor at the Congregational Hall, the Rev. A. Hannay, in the place of Mr. G. H. White, occupying the chair.

The LECTURER said this, and the remaining lecture, would treat in two portions of the "Priest at the Confessional"; this one would treat of the claims of the Confessional to Scriptural support; and the concluding lecture would enter somewhat fully into the meaning of the Confessional—what it pretended to be, what it is not, and what it is; the casuistry which had been developed under it, and its general demoralising influences in the nations where it has had uninterrupted sway. Upon no claim had sacerdotalism insisted more strongly than on that of its exclusive permission to remit sins. Auricular confession constituted one of the sacraments of the Romish Church. One of the writers in the "Tracts for the Day" had written as follows:—"There is none of the sacraments whose power and authority, as well as whose efficacy, is so strongly questioned, and in a great measure denied in our branch of the Church as that of absolution; yet there is not one of them that has its power and authority more strongly set forth and more plainly stated in her offices." This was the argument which he should proceed to test. Of the candour of the writer he should say nothing, but would leave that to the judgment of the reader. The writer affirmed that "under the law and the Gospel the term 'confession'" had a fixed technical signification referring to what is commonly called "auricular confession," and that auricular confession was ordered by God when He instituted the law, and it was practised by the chosen people to the time of Christ's coming. Now, it was always unfortunate to stumble at the threshold, but the first instance given by the writer was wide of the mark, and could only be reached by straining it. "We read," he says, "in the law, 'The Lord spake unto Moses saying, Speak unto the children of Israel, When a man or woman shall commit any sin that men commit to do a trespass against the Lord, and that person be guilty; they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof and add unto it the fifth part thereof.' 'And if he do not utter it, then he shall bear his iniquity.'" Now this case cited had manifest reference to property, and "the confession" was not more to the priest than the people." There was no evidence of confession of an auricular character. The writer was not more successful in his allusion to the confession of David to Nathan. The whole paragraph was characterised by blunders, and whereas the writer's argument was that the confession was to be made to a priest Nathan was a prophet, and there was no evidence of his having practised the priestly office. But perhaps the most extraordinary case which was adduced in favour of the scriptural authority of auricular confession that of Achan, the man who had sorely troubled Israel. Let the reader bear in mind the modern apparatus of confession, as found in the Romish Church, and advocated by certain promoters of revived Catholicism in the Church of England—the seclusion of priests and penitents in close and whispering communication with each other—and then see what resemblance it bore to the confession of Achan, touching which the essayist said: "Nor did Joshua hesitate to exhort Achan, 'My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.'" Here they had a public inquiry—solemn, terrible, and judicial, in which all the tribes of Israel were profoundly interested while Joshua was the supreme judge. It was auricular confession in the ears of the whole people. But worthless as was such evidence worse remained behind. The essayist argued that it was under Ezra that this institution was revived. Ezra, "who then stood up and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel. Now, therefore, make confession unto the Lord God of your fathers and do His pleasure," &c. And here he had to complain of a not uncommon device, viz., the suppression by the writer of the termination of the quotation because it refuted his theory. The whole narrative had no reference whatever to auricular confession to a priest, but was an examination of legal formality and of the most public character, with regard to a sin, which, from its nature, must have been notorious and incapable of concealment; and Ezra was only one of a commission of inquiry into the matter, and nothing more. Dr. Mellor, after citing some other passages equally untenable, observed that the writer then proceeded to announce another startling principle, that, under the Old Covenant, "no provision was made for the forgiveness of sin," and he further declared that in the sole case of David was absolution given. This astounding declaration was, of course, designed to exalt the function of the modern priesthood, with whom was lodged this gracious prerogative, and was made in antagonism to various declarations of the Divine clemency, such as, "Blessed is the man whose transgression is forgiven, and whose sin is covered," &c., &c. The lecturer then quoted some of the arguments in support of auricular confession, by Cardinal Bellarmine, whose discoveries were more subtle than ingenious. He informs us without any authority that the "interrogation" of our first parents was made by an angel appearing in human form, as is obvious from the fact that he walked in Paradise in the cool of the evening. Now, not only does the narrative make no mention of the angel, but the designation is repeated again and again, "The Lord God." The case of Cain, quoted by the cardinal, as an instance of auricular confession, was even still more unfortunate; but such champions were worthy of the Romish Church, which never more than at this time required the services of controversialists who respected neither modesty nor truth. ("Hear, hear," and applause.) In concluding this examination of the Old Testament, he must emphasise the fact that there was no single instance in which the word confession had any such fixed and technical meaning as would be consistent with any sacrament of penance. Adverting then to the arguments of the Romanists as founded on the New Testament, Dr. Mellor mentioned a few of them to show that while there was no evidence in the passages quoted, they seemed to imply confession by the power of absolution, supposed to be contained in the authority given to the apostles to "bind and loose," but he demolished this supposition by quoting Lightfoot to the effect that "Binding and loosing, in the language and style most familiarly known to the Jewish nation, did refer more properly to things than to persons. . . The phrase to bind and loose, in their vulgar speech, meant to prohibit and to permit, or to teach what is prohibited or permitted—what lawful, what unlawful," &c., &c. The Apostles were appointed to be legislators for Christ's new spiritual kingdom; and in the passage relied on there was not a word about auricular confession or remission of sins. The next passage upon which Romanists and Ritualists built their argument was our Lord's commission to His disciples, as recorded in John xx. 22, 23, "And when He had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." Now candour constrained him to acknowledge here that these words, taken

alone, would seem to convey the prerogative of absolution, and it was impossible to deny the power of God to confer this prerogative on the apostles, or any other body of men, if he so willed; but would these words bear the interpretation put upon them? Thomas was absent, and did not receive the gracious sufflation, nor was there any evidence that it was afterwards conferred on him; and it was a significant fact that these words were never again employed in the early Church. There was no record of their use when Matthias succeeded Judas, nor when St. Paul was ordained neither by a minister nor a deacon, but a disciple. Amongst all the qualifications specified as indispensable to the office of bishop or presbyter, that of receiving confession or giving absolution had no place—and if the apostles had the power they did not appear to have ever used it; and though they had gifts of prophecy, tongues, and healing, they were only exercised in exceptional cases—while to conceal such a gift as that of absolution would have been an unpardonable dereliction of duty. The modern priest, however, claimed far more than the apostles ever dreamed of claiming as appertaining to the ordinary duties of their office. Dr. Mellor then made allusion to another passage relied on by the Romanists in support of the doctrine of priestly absolution — namely, the miracle of Christ on the paralytic man and his declaration, "Thy sins are forgiven"—Christ was at that moment watched by His enemies, the Scribes, who sought occasion to charge him with blasphemy, and they said, "Who can forgive sin but God?" A distinct question was, therefore, raised. So tremendous a claim had never been made even by Moses himself, and every Jew shrank from the supposition that anyone but God could exercise such a prerogative. Ignorant of the true nature of Christ, the Jewish indignation was natural, and Christ, to give them a visible demonstration of his power, said to the sick man, "Arise, take up thy bed and go into thy house." The prerogative of the forgiveness of sins exercised by one in human form was altogether new, and required to be supported by a miracle. The Saviour acknowledged the existence of such a necessity; and if any modern priest pretended to absolving powers we should require the same. (Applause.) In conclusion the lecturer said the priestly claim to the power of absolution could not be established. Such a commission was never exercised by the Apostles in the form of private confession but only in a judicial sense. The evidence of the New Testament was the same as that of the Old, and entirely affirmed the conclusion that auricular confession was neither practised by the priest nor enjoined as an obligation. The next and concluding lecture will be delivered, not on Tuesday, but on Wednesday evening next, the 26th inst.

Father Dalgairns, of the Oratory, Brompton, died last week. Like his predecessor, the founder of the Orstory, Father Faber, he was a 'vert. He was a man of considerable culture, and of more breadth of view than is often found in the Roman Catholic clergy. His numerous articles in the *Contemporary Review* were marked by much candour and fairness. He has died at the comparatively early age of fifty-two.

The New Canon of Westminster.—The canonry in Westminster Abbey and the rectory of St. Margaret's, vacant by the death of Canon Conway, have been offered to the Rev. Dr. F. W. Farrar, head master of Marlborough College, and one of Her Majesty's chaplains. The canonry is worth 1,000*l.* a year, and the rectory of St. Margaret's, 500*l.*

Curious Roman Catholic Ceremony.—Dr. Bagshawe, the Roman Catholic Bishop of Nottingham, performed on Maundy Thursday the curious ceremony of washing the feet of poor people, in imitation of Christ washing the feet of His disciples. At midday, immediately after the service in the Nottingham Cathedral, a large number of persons assembled in the north transept, and in a few minutes afterwards thirteen poor boys, attired in white robes, were placed in a row on one of the seats. The bishop, going on his knees, washed the right foot of each boy, wiped it, kissed it, and then gave the boys a shilling each by way of charity.

The Workhouse Chaplaincy Question at Oldham.—On Wednesday the board of guardians, by eleven votes to five, rejected a motion for the rescinding of the appointment of the Rev. R. M. Davies, an Independent minister, as chaplain of the workhouse. A guardian suggested that they should get up a subscription to pay the chaplain if the Local Government Board refused to sanction the appointment. A letter was read from the Local Government Board, trusting that the guardians would give the subject their further consideration, with a view to appointing some clergyman of the Church of England to the chaplaincy, and to whose appointment there would be no legal obstacle.

Religion in the Navy.—A Parliamentary return of "the religious persuasions of the seamen of the Royal Navy, and also of the Royal Marines," states that of the seamen, 22,816 belong to the Church of England; 1,150 are Presbyterians; 2,675 belong to other Protestant denominations; and 3,866 are Roman Catholics. The religious classification of the Marines is as follows:—Church of England, 9,545; Presbyterians, 462; other Protestants, 1,295; Roman Catholics, 986. The return also gives the number of chaplains employed on Her Majesty's ships, with their pay and allowances, and a list of ministers of every denomination employed in the home ports, on foreign stations, and among the coastguard men.

Refusal to Bury the Baptized.—The Rev. Malcolm MacColl has, in two letters to the *Spectator*, denied that clergymen break the law by refusing to bury those who have been baptized by Dissenters; asserting that while it is possible for the clergy to commit murder, they do so about as often as they act illegally in regard to the burial of baptized persons. To these statements Mr. Carvell Williams has replied in the following letter:—

Sir,—Mr. MacColl writes so confidently, that people who do not know better may be misled by his assertions. *He* may not know of a single case in which a clergyman has illegally refused to bury a baptized person, but I can tell him of several.

At Betson, near Gravesend, in November, 1871, a young woman, who had been baptized by a Wesleyan minister, had to be buried in silence, because of the rector's refusal to read the service. In the autumn of 1873, there was a substantially similar case at Kenn, in Kent. In June last year, the Vicar of Ryde refused to perform the service over a child who had been baptized by a Primitive Methodist minister. In February last year, Mr. Hedley, of Beckley, was threatened with a prosecution by the Wesleyan authorities, and thereupon wrote a letter, which was published, in which he expressed his regret at having, in ignorance, committed an illegal act.

No doubt others could give additional instances, while I could also state several painful facts which show that some clergymen, who do not go the length of refusing to officiate, either keep the parties in a state of painful suspense, or omit a portion of the service, or otherwise act in the spirit of the Rev. R. Pinckney, of High Cliffe, who writes in the *Church Review* (February 5, 1875):—"The burial of Dissenters is certainly an unpleasant duty, but I make it as little unpleasant as I can, *as I never take them into church.*"

Mr. Blomfield's "scandal" is certainly not "of weekly occurrence," but neither is it a "myth" or "a malicious fable."—I am, Sir, &c.,

J. Carvell Williams.

Serjeants'-inn, April 11.

The Bible in Turkey.—Writing on this subject the special correspondent of the *Times* at Pera says—"Reckoning Stamboul and Pera, and all the various villages situated on either shore of the Strait, the British and American Protestant population averages about 500 souls, and to minister to their spiritual wants it is hardly exaggeration to assert that we have fifty gentlemen—one in ten—who go about in black coats and white neckcloths, and whom it would be ill manners not to designate by the much-disputed title of 'reverend.' First and foremost we have here in Pera the chaplain of Her Majesty's Embassy, the Rev. C. B. Gribble, whose impressive delivery and sound doctrine edify a numerous but select official congregation, while for those whose leanings are towards the more demonstrative Ritualistic innovations there is the 'Memorial Church,' a monument in good style erected in honour of the Crimean heroes, where Mr. Curtis, deeply versed in Byzantine archæological lore, regularly officiates; and we muster besides Dr. Millingen, a Presbyterian minister, and Dr. Koller, a German by extraction, but ordained in England, and equally at home in an English and German pulpit. The Scotch have their own minister, Mr. Christie, of the Established, and Mr. Brown, of the Free Kirk. The Americans assemble under the auspices of a clergyman, Mr. Tomary, and they have besides a whole colony of preachers attached to their flourishing college at Roumeli, Hissar, and Bebek. The little flock at Kadikeui, near Scutari, are in the charge of Messrs. Elliot, Bliss, and Wood—the first-named English, the two others Americans—numerous enough, one would think, in proportion to their congregation, to hold a council in that hallowed locality—the ancient Chalcedon—renowned in olden times for its grand ecclesiastical gatherings. The British and American Bible Societies have, besides their clerical establishments both at Galata and Scutari, and under the shadow of the Great Mosque at Stamboul; and at Hasskeui, the home of the Israelites, there is a Church of England missionary, Mr. Neumann, and a good number of other missionaries, with missionary schools for Jew boys and girls."

Poor Law Guardians and Church Rates.—A correspondent tells us the following statement:—"The Act which abolished compulsory church-rates has hitherto worked satisfactorily, although it has afforded no relief to parishes where money has been borrowed on the security of rates, and there have been in some cases complaints of alleged deceptions practised on poorer ratepayers who have been led to suppose that payment was not optional. A recent decision of the Local Government Board—supposing that it be good in law—has led to the discovery that there exists in the Act what most church-rate abolitionists will consider to be a flaw, and one, which, if advantage be generally taken of it, will excite great dissatisfaction. It appears that the auditor of the accounts of the Witham Poor Law Union lately disallowed the sum of 2*l.* 5*s.* 6*d.*, which had been paid by the guardians as a voluntary church-rate for the parish of Witham. In doing so he stated, as his reason for making the disallowance—'I cannot find any legal authority for the payment of such an item from the poor rates by the guardians of the Union, and the fact that the poor rate is a compulsory one renders the payment of the church rate, under such circumstances, compulsory as far as the ratepayers are concerned.'—The Rev. J. Spurrell, rector of Faulkbourne, one of the guardians who had signed the cheque for the amount, appealed against the disallowance of the Local Government Board and the Board's decision is given in a letter to that gentleman, dated March 27th. It is as follows:—'Looking to the 7th Section of the Statute of thirty-one and thirty-two Vic., cap. 109, which provides that it shall be lawful for all bodies corporate, trustees, guardians, and committees who or whose *cestuis que* trust, are in the occupation of any lands, houses or tenements, to pay, if they think fit, any church-rate made in respect of such property, although the payment of the same may not be enforcible after the passing of this Act, and the same shall be allowed to them in any accounts to be tendered by them respectively, the Board consider that the contribution to the voluntary church-rate of the sum referred to was not an illegal payment by the guardians, and that the auditor's decision with respect to the disallowance and surcharge cannot be sustained.' Whatever may be the legal effect of the words quoted, it is certain that the promoters of the Act did not intend that church-rates should be paid by bodies whose only funds are derived from rates paid by those who were relevied from the compulsory payment of the exaction."—*Daily News.*

Religious and Denominational News.

SUNDAY SCHOOL CONFERENCES.

The annual conference of the Associated Sunday-school teachers of Lancashire, Cheshire, and Derbyshire was held in the Roby Chapel, Manchester, on Good Friday. Sir Charles Reed, Chairman of the London School Board, presided at the morning session. In opening the proceedings, the chairman said that twenty years had elapsed since the last conference of this body had been held in Manchester, and he thought it was high time that the Union should come back to the central city of the district. He had attended that last conference in Manchester, and he began to think that he could boast of that which most men were glad to boast of—some experience. He had entered the Sunday-school as a boy in 1831, and he might say that he had never left it, for though the other duties which pressed upon him prevented him from teaching a class as he used to do, very few Sabbaths found him without an opportunity of visiting some Sunday-school. Few people understood what a power lay in the English Sunday-school; few men, even those who were high in office, our greatest patriots and statesmen, understood what a splendid federation it was. He could not tell them what their numbers were at the present moment, but taking the whole country together, beginning with Wales, which commanded their special admiration, since in Wales they saw the most perfect specimens of Sunday-schools, they had a network of organisation which gave to every congregation of worshippers of almost every denomination its Sunday-school. He did not believe that there was a power equal to it in the land. The value of the Sunday-school was seen in its power of binding classes together. It was said that in the present day the rich man was becoming richer and the poor poorer, and he feared that this was true. There would be a strong dividing line between the two classes but for religious sympathy, and that sympathy found its expression in nothing more than in the Sunday-school work of the country. (Cheers.) In the Sunday-school the daughter of the rich man met the child of the peasant; the son of the capitalist met the boy who was employed as an operative in his father's mill. He did not think that any one could over-estimate the influence of this fusing power. We saw the want of it in other countries, and should be glad that we had it in this land. During the few years he had been in Parliament he had had an opportunity of speaking there about the Sunday-school. It was upon a bill which carried out a desire he had long had to free Sunday-schools and ragged-schools from rating. He observed that when on that occasion he quoted to the House of Commons the numbers of teachers and scholars in Sunday-schools, and reminded the House that 80 per cent. of the present teachers were old scholars, a marked effect was produced, and at the close of the debate he was surprised at the great number of members who came to him and told him that they had been Sunday-scholars in early life. He might say that the bulk of the members for Lancashire and Yorkshire had in some way or other had connection with Sunday-school work. Within the last twelve years we have had two men holding the highest judicial position in this country—that of Lord Chancellor—one of whom next Sunday might be found in his class in a school at Westminster, and the other until a few years ago had charge of a ragged-school on the other side of the river. There was another feature of usefulness in the Sunday-school—its effect in subduing public commotion. Fortunately we had been preserved in this land from what had been called great revolutions. But there had been disquietudes and commotions. He had been a Sunday-school teacher at Leeds when a great public movement was in progress. There was an organised march of thousands of men through that part of Yorkshire, and one of the leaders of that movement said, "No, don't let us go to Leeds; ther's nowt but Sunday-school teachers there." He knew that there was no sympathy with the spirit of disturbance there. He had been in Preston at the time of the cotton famine, and he should never forget the resolute bearing and fortitude of the people at that time, when there were thousands in want of food. He believed that it was the power of the Sunday-school and of religious influence that

kept the people quiet at that time. He had been in London on that famous 10th of April, a reference to which had been made in the *Times* of Thursday, when the whole of London was in the hands of its population, and if that population had chosen to rise nothing could have resisted its force. But the people who dwell in the streets of London had no sympathy with the outside excitement, and that fact he attributed to the influence of Sunday-school work and teaching. The Sunday-school, again, had had a great deal to do with repairing the neglect of past generations. The English people ought to be an educated people. Enormous sums of money had been left in past times for the education of the people which had been misapplied and grievously wasted. The education which was necessary for the people had been withheld from them, and this had thrown upon the Sunday-school the great burden of doing that which the day-school ought to have accomplished, and had thus prevented it from being what it ought to have been, a religious institution. The Sunday-school had accepted this grievous responsibility manfully, and rather than that children should be neglected altogether, they received secular education in the Sunday-school. It was true that latterly the State had helped education, but upon conditions which made it impossible that its help should be received by one-half the nation. It insisted upon the religious teaching in day-schools, and upon its power of examination into the religious teaching in these day schools. We were now, however, in a different position, but we must not forget the debt which the country owed to Sunday-schools in this respect. His excellent friend and relative, Mr. Barran, of Leeds, had once said that the Sunday-school was the cheap defence of the nation. He might say so now in face of the facts relating to the spread of infidelity, and in reference to the great attack now being made upon our common Protestantism. Surely it was of the utmost importance that our children rising up in our families should understand something of Bible truth and of the great principles which our forefathers held so dear. (Cheers.) We were coming to live in times when great issues would have to be tried. There was a great conflict approaching, and on the ground of the maintenance of truth, the Bible, and the Sabbath-day, we ought to see that our Sunday-schools are in the highest state of efficiency. He had no fear for the future in regard to these great questions. There were great signs of progress, of which the Sunday-school was the register. When he had entered the Sunday-school in 1831 the teaching was almost purely secular. Few children came to the Sunday-school now without being able to read, and no child ought to come without bringing its own Bible. The classes now were mainly devoted to religious teaching. The lessons were of a different character. His own lessons as a Sunday-scholar were a few verses of a hymn or a few texts, and he did not undervalue that teaching—he often felt the benefit of it now; but now his impression was that biblical study was more thoroughly and intelligently gone into. The memory was, perhaps, less loaded, but the understanding was more cultivated. With regard to the catechism, he regretted that it was so much banished from the schools. In former times it had been taught to children too young for it, but for scholars of between fourteen and sixteen he thought it was invaluable. They had got rid of the catechism, because in former times it had been misused, but he thought they should bring it back now and teach it systematically to the elder scholars. There was also a great improvement in the management of schools, particularly in regard to schoolroom accommodation, but he desired to see the class-room system more fully adopted, so that the children, sitting round a table with opportunities of writing, might be tested more thoroughly than was otherwise possible in regard to the nature and extent of what they had acquired, and might be brought into closer personal relationship with their teachers. Again, the teaching in his early days had been more emotional than theological. His impression was that they must make their Sunday-school teaching more systematic and thorough. There must be conveyed to the mind of the scholar some intellectual understanding of Scripture truth, some intelligent understanding of the way of salvation, some intelligent training in the evidences of Christianity. There had been too much story-telling and anecdote repeating and reading of interesting books and magazines in the Sunday classes. Now that day schools were doing their work, the Sunday-school standard must be raised, and to this end he recommended the testing process of examinations. If the teaching was real, there could be no objection to such a test; and where it was not it was well that the fact should be found out. (Cheers.)

A paper was afterwards read on "The mental efficiency of the Sunday-school Teacher," by Mr. W. H. Groser, London, and a discussion followed. The conference was continued in the afternoon and evening.

At the afternoon conference Mr. Peter Spence presided. The subject set down for discussion was "The present position and prospects of Sunday-school work, with special reference to the recent religious awakening." The speakers generally bore testimony to the fact that the visit of Messrs. Moody and Sankey had resulted in great advantage, and a more healthy and vigorous life, alike in churches and schools especially in Manchester and Liverpool. A somewhat acrimonious discussion arose upon the subject of "after meetings," which, in connection with the revival movement, had been introduced in some schools. Mr. Frankland, Liverpool, questioned the policy of these meetings, and was supported, to some extent, by Sir Charles Reed, who urged the necessity of being cautious with meetings for children. Most of the speakers, however, approved the meetings. Mr. Councillor George Booth, a ragged-school teacher, said he was almost driven to conclude that the manner in which the school-boards exercised their compulsory powers militated against regular attendance at Sunday ragged schools, as parents were so run after by school-board inspectors that education was nauseous to them. At the evening conference Mr. Henry Lee, president of the Sunday-school Union, presided.

The twentieth annual conference of the Yorkshire Sunday School Union was held at Barnsley on Good Friday. There was a large gathering of representatives of Sunday-schools. At the morning session a paper on bands of hope was read by the Rev. G. W. McCree, of London, and in the afternoon one by Mr. F. J. Hartley, of London, on Sunday-schools. In the evening there was a public meeting, at which several interesting addresses were delivered.

The North Midland Conference of Sunday-school Teachers took place at Leicester on Good Friday, the morning sitting being presided over by Mr. J. Manning, Mayor of Nottingham, and the evening meeting by Mr. W. Barfoot, Mayor of Leicester. At a ladies' conference in the afternoon, a paper was read by Miss Hearn, of Northampton.

About 2,000 Sunday-school children assembled on the same day in Craven Chapel, Marshall-street, Regent-street, on the occasion of an anniversary gathering, under the direction of the West London Auxiliary Sunday School Union. An address was delivered by the Rev. R. H. Lovell, minister of the Victoria Park Congregational Church.

We regret to hear that the Rev. C. H. Spurgeon is again indisposed.

The annual Mildmay Park Conference will be held on Wednesday, June 28, and two following days.

The Rev. Hugh Hughes, of Wem, Shropshire, has accepted the cordial invitation of the Baptist Church, Countesthorpe, Leicestershire, and will shortly enter on his labours.

The Rev. Dorrall Lee, by the advice of his medical attendant, and to the great regret of his people, has resigned the pastorate of the Congregational Church at Peasley Cross, St. Helens.

The *Watchman* states that the receipts for the Wesleyan Missionary Society this year will be about 184,000*l.*, equal to the unprecedented contribution of 1875, when a considerable sum was received from special and extraordinary sources.

Miss Annie Arch, the daughter of the well-known agricultural agitator of that name, has made her *début* in Warrington as a preacher, and on Sunday night she preached to a crowded congregation, in the Methodist Free Church of that town.

THE LONDON BOARD OF CONGREGATIONAL MINISTERS.—The chairman of this board for the ensuing year will be the Rev. Josiah Viney, of Highgate, the Rev. W. Roberts, B.A., the deputy-chairman, the Rev. John Nunn the minute secretary, and the Rev. I. Vale Mummery finance secretary.

THE DAVID THOMAS SCHOLARSHIP.—We have pleasure in calling attention to an advertisement elsewhere, from which it appears that the friends of the late Rev. David Thomas, of Bristol, have decided to create a scholarship tenable at any English or Scotch University as "a suitable memorial of one so universally respected and loved"; the competitors to be students of three specified Congregational colleges. The amount required will, it is thought, be about 2,500*l.*, and an appeal is made on behalf of the fund to the numerous friends and admirers of the deceased minister.

EDGE-HILL, LIVERPOOL. — The Rev. J. Alden Davies, who has resigned his charge at Edge-hill, and accepted the invitation of the church at South Croydon, was presented with a purse containing 77*l.*, as an expression of goodwill on the part of the friends of the rev. gentleman, in his own and other congregations in the town. The senior deacon, Mr. Fowler, occupied the chair, and the presentation was made by Dr. Waite. Both gentlemen expressed very warmly the feeling of the church and congregation at the termination of an union that had subsisted with perfect harmony for nearly seven years, and their good wishes for the success of Mr. Davies in his new sphere of labour.

BERKS, &c., INDEPENDENT ASSOCIATION.—The annual meetings of the Berkshire, South Oxon, and South Bucks Association of Independent Churches and Ministers were held on Monday and Tuesday, 11 and 12 April last, at Windsor. On Monday evening the Rev. W. Orr, of Uxbridge, chairman of the association, delivered his inaugural address on "Christian Responsibility," which was listened to with attention and interest. At the public prayer-meeting held on the morning of Tuesday, the Rev. B. Sackett addressed the meeting on "Communion with God." The meeting of ministers and delegates began a little after ten o'clock, when the business of the association was transacted. A paper was afterwards read by the Rev. J. J. Goadby, of Henley, on "The Supply of Ministers to our Colleges," which elicited an earnest and interesting debate. W. Jones, Esq., J.P., presided at an excellent dinner provided by the friends at Windsor, and speeches were delivered by Alderman Andrewes, J.P., of Reading, the Revs. W. Orr, E. Jukes, E. Penman (Wesleyan), &c. The public meeting in the evening was presided over by Sir Peter Spokes, of Reading, when the secretary (the Rev. C. Goward) read his report, and addresses on "The Priesthood of Christ," "The Evangelisation of our Villages," and "Success in Teaching," were delivered by the Revs. E. Jukes, T. C. Udall, and J. Wood respectively.

DR. INGRAM, THE CENTENARIAN.—The hundredth birthday of the Rev. Dr. Ingram, senior minister of the Free Church, Unst, Shetland, was celebrated by a *soirée* in that island on the evening of Monday, April 3. There was a crowded attendance, and the Rev. William Smith, parish minister of Unst, occupied the chair. The proceedings having opened, Dr. Ingram was led to the platform by his son, the Rev. John Ingram, and remained at the meeting for three hours. Before tea a blessing suitable to the circumstances was asked by the venerable doctor, who evidently enjoyed the meeting, and during the evening spoke frequently to his son and grandson, the Rev. J. J. Dishington-Smith, Fetlar. Addresses from the inhabitants of Unst, from the Free Church Commission of Assembly, and from the two Free Church congregations in the island were read and presented. In reply to these addresses, Dr. Ingram, who had not been expected to speak, said with emotion, "I feel highly gratified at the kindness of my fellow-workers in the ministry, and the goodness of my gracious God, who has allowed them to bring forward these documents, and to read them aloud in the presence of this congregation. Although I have not heard them, I trust they are all meant highly in my favour, and that I may place more and more confidence in Him who is the author of all mercies, and love my kind friends more and more who have expressed their sympathy with me, and in the warmth of their hearts have got the addresses prepared. May God bless you all; may your life here be continued as long as it shall please God to make you useful; and, oh! that all of you met together this day by the favour of the Lord God, and to commemorate His goodness may all meet around the Throne of God and the Lamb to celebrate His praises through all eternity." The Rev. John Ingram also spoke in acknowledgment of the addresses, and other congratulatory speeches were delivered by clergymen and gentlemen belonging to Shetland.

TESTIMONIAL TO THE REV. R. ASHTON.—At the annual meeting of the Board of Congregational Ministers held at the Memorial Hall on Tuesday, April 11, Dr. Stoughton in the chair, the Rev. A. Hannay read an address to the Rev. Robert Ashton, who has retired from the secretaryship of the board, expressing his brethren's sense of the great services he had rendered not only to that association but to the Congregational body as a whole during his long tenure of office. The following is an extract from the address:—

More than half a century has elapsed since you entered on the Congregational ministry; and during all that time, as a pastor, as one of the secretaries of the Congregational Union of England and Wales, as editor of the *Congregational Year-Book*, or as an active member of the leading denominational committees, you have co-operated in all good works with your brethren in the ministry, and served the churches with conspicuous ability and faithfulness. Nor has the temper of your conduct been less admirable than its outward form and direction. You have known how to combine firmness in maintaining your own views with candour towards those who differed from you; you have exercised great influence without self-assertion; and the characteristic modesty of your bearing has never deserted you, whatever the honours you may have received. It is believed that you have fulfilled the past years of your course without making an enemy, and it is known that your simplicity of life and consistent brotherliness of feeling have gathered about you many friends.

In a eulogistic speech Mr. James Spicer presented Mr. Ashton in the name of the subscribers with a cheque for 701*l.* 12*s.* 7*d.* The Rev. R. Ashton, in coming forward to respond, was received with loud cheers, all present standing up to welcome him. In modest terms he thanked those present for thus honouring him at this stage of a career which had been distinguished by no peculiar abilities, but in which he had been animated by a desire to do the duty which every day presented itself to him. When he became secretary of the Congregational Board, there were 140 members; that number was now increased to 250. Though retiring from public life generally, he hoped to continue his connection with the *Christian Witness* Fund and to render any assistance in his power to his successor.

HOPE CHAPEL, DENTON.—The foundation stone of a new chapel (from designs by Messrs. Salamons and Ely) was laid on April 14. The proceedings were of a very animated character. At one o'clock the Sabbath-school scholars, teachers, and friends, with members of the local board to the number of 530, were formed into a procession, and went out with a band of music to meet another procession of Sunday-school friends led by the Rev. T. Green, M.A., from Rycroft, accompanied by an excellent band kindly sent by Hugh Mason, Esq., J.P., from Ashton-under-Lyne. The united processions numbered 910, exclusive of the musicians. An immense concourse of people from the neighbouring towns assembled on the occasion to express their interest and to cheer the Denton congregation in their good work. On the arrival of the multitude on the site selected for the chapel the Rev. I. J. Williams, of Greenacres, and the Rev. A. Clark conducted the devotional services, and Miss Bradbury, of South

port, invited by general consent to represent the family identified with the Congregational Church for four generations, laid the stone, presenting 50*l.* and a second contribution of 50*l.* for her sister, Miss Hannah Bradbury. J. O. Lapton, Esq., in turn presented the trowel to the young lady, acknowledging in appropriate terms her skill in this first exercise of the masonic craft. Appropriate addresses were then given by the Rev. Joseph Waddington, for twenty-four years pastor of the Church, and the Rev. T. Green, M.A. In the evening a public meeting was held in the present chapel, which is to be converted into a school-room, with accommodation for separate classes. Appropriate speeches were delivered by Harold Lee, Esq., Broughton-park, Manchester. The Rev. I. J. Williams, of Greenacres, the Rev. J. Williamson, M.A., of Staleybridge, the Rev. J. T. Baker, B.A., of Duckingfield, the Rev. J. Peill, of Duckingfield Hall, the Rev. A. Cran, of Droylesden, Mr. Ely, the architect, Mr. S. Taylor, treasurer, and Mr. T. Moore, finance secretary, and Messrs. Tweedale and Bailey. Interesting allusions were made by the pastor to the association of Denton with the gracious memories of John Angier and Oliver Heywood, and a clear statement given of Congregational principles. The designs of the architect for the new chapel were in excellent taste, and remarkable for their adaptation to the objects of the building; the cost with the site is estimated at 6,000*l.* The collections of the day amounted to upwards of 200*l.*, making a total, with the previous contributions of 3,200, exclusive of the promise of an organ of the value of 300*l.* The undertaking to the Denton people is a serious one, but their zeal and unanimity inspires confidence, and they have the warmest sympathy of the churches of the district.

Congregational Union of Scotland.—The annual meeting of this body was held at Glasgow on Tuesday, April 4, and the following day. The first was a business meeting, at which reports were presented from the Ministers' Widows' Fund, Ministers' Provident Fund, the Chapel Building Society, and the committee of the Theological Hall, in which there are nine students. The annual meeting was held in Ewing-place Church, Dr. William Pulsford presiding. He suggested an improved constitution and an amended organisation in various particulars, greater liberality in the support of their institutions and increased energy on the part of his brethren. A revised scheme of Church Councils was submitted and approved of, with slight modifications. There was a *conversazione* in the City Hall in the evening, at which addresses were delivered by Mr. W. Hamilton, the Rev. Ninian Wight, Edinburgh; the Rev. Alexander Raleigh, D.D., delegate from the Congregational Union of England and Wales, and the Rev. James Jarvie, of Greenock. The proceedings were agreeably varied with music, rendered by a select choir. At the public breakfast, on Thursday morning, the Rev. David Russell, on retiring from the office of the secretary of the union, was presented with a handsome timepiece and ornaments, and a purse of 150 sovereigns for Mrs. Russell, as an expression of the high esteem in which he is held, and in appreciation of the earnest, wise, and indefatigable manner in which he has discharged the onerous duties of the secretariat for the period of fifteen years. From the report subsequently presented by that gentleman, it appears that about 1,403*l.* has been distributed from the supplementary stipend fund, and that about three-fourths of the pastors receive incomes between 140*l.* and 150*l.* The membership of the churches has increased about 120 during the past year, and in the past fifteen years by 2,164. Mr. M'Laren, the treasurer, read the statement of accounts, which showed an expenditure during the year of 1,618*l.* On Wednesday evening there was a largely-attended public meeting in the same church. Mr. Jas. S. Mack, S.S.C., presided, and addresses were delivered by the Rev. G. Allen, Dr. Raleigh, and W. J. Cox. In the course of his speech, Dr. Raleigh remarked that in times like the present the perplexed Government of this great nation had plenty to do with political affairs—with Canal shares and general Egyptian darkness—(laughter)—and Queen's titles—(laughter)—without undertaking that which was surely never divinely meant for Governments—"the care of all the churches." (Cheers.) The rev. doctor received a hearty vote of thanks for his sermon before the Union, and the Glasgow members were thanked for their princely hospitality.

London Baptist Association.—The quarterly meeting of the London Baptist Association was held on Tuesday last at Camden-road Chapel, and the pastor, the Rev. F. Tucker, whose health has been recruited, gave the brethren a cordial welcome. The pastors' meeting was held in the morning, when an address was given by the Rev. D. Jones; subject, "The Gospel a Trust." An ample repast was provided in the schoolroom. At half-past three the pastors and delegates assembled, and an earnest address was delivered by the Rev. A. G. Brown, vice-president. The usual quarterly business of the association was then transacted. In the evening the area of the chapel was completely filled. The president, the Rev. J. T. Wigner, presided, and, after prayer by the Rev. R. Wallace, of Tottenham, delivered a brief introductory address, in which he reviewed the progress of the churches in the metropolis since the establishment of the association. The Rev. T. V. Tymms, of Upper Clapton, was the first speaker. He said that the great question of the day was how to prevent the spread of priestcraft. They must not only be prepared to expose the sham, but also set forth the reality. All Christ's people were the priests of God, to draw near to the Throne of Grace and render supplications for men, and offer spiritual sacrifices, with which God was well pleased. If they were only bold and faithful in the exercise of these their common functions the victory would be theirs. The Rev. Arthur Mursell delivered an address on "Doubt and Dissent," which was a vigorous protest against formalism and priestism, and an eloquent plea for more Christlikeness in the churches. The want of the day, said Mr. Mursell, was the removal of formalism and priestism that ministers might speak as men to men, and come directly into contact heart with heart. The last speaker was the Rev. Dr. Landels, who gave an interesting account of his recent visit to Rome. He regarded Mr. Wall's church as the model of a primitive church. The rich and the poor sat together, side by side—the rich ladies from England with the ill-clad, and perhaps not over-clean Italians. Mr. Wall's work was by far the best work in Rome. He had attended six or seven other missions, but none of them could compare with Mr. Wall's, either in point of attendance or success. He had two or three times as many at his services as at any other place in the city, and there were more at his week-evening services than attended the Sunday services of any other person. Since he went to Rome he had baptized from 160 to 180 persons—an astonishing result of five years' labour amid so many difficulties. He asserted that in the opinion of Churchmen and Swedenborgians and Presbyterians Mr. Wall was the man who was doing Christ's work in Rome, and he trusted that English Baptists would confine their support of Italian missions to the work under his superintendence. The Rev. A. G. Brown concluded with prayer.

Yorkshire Congregational Union. — The annual meetings of the Yorkshire Congregational Union and Home Mission Society were commenced at Halifax on Monday evening, April 3, and continued on Tuesday morning, when the ministers and delegates assembled in conference in Harrison-road Chapel. The Rev. James Sibree, of Hull, chairman of the union for the current year, presided. Mr. Sibree said it might be supposed that the Nonconformist programme, like that of modern Liberalism, was nearly exhausted. But that programme could not be exhausted until the Erastian Church of this country was disestablished and religious equality prevailed; till the proud pretensions of Popery were again exploded; till the unification of the Church was accomplished; till the demons of want, war, intemperance, and slavery were exorcised; till every town and village was evangelised, and the one true Church fulfilled her destiny, and the "tabernacle of God be with men." In his able and trenchant address Mr. Sibree enlarged upon the several points, after which the Rev. A. Russell, M.A. (Bradford), secretary of the Yorkshire Congregational Chapel Building Society and Mission Room Loan Fund, read the annual report of the committee, which stated that their attention had been directed during the year to nineteen places of worship and schools, of which sixteen had been opened, and three were in course of erection. The grants made amounted to 1,125*l.*, and the loans, free of interest, paid amounted to 760*l.* 1,150*l.* had been promised in loans on four buildings now in course of erection. The entire expenditure upon the nineteen places of worship and schools would amount to at least 48,179*l.*; the subscriptions, not including grants and loans, amounted to 26,908*l.* Accommodation had been provided to the extent of 7,080 sittings in the chapels and for 2,930 in the schools. The Rev. Robert Bruce, M.A. (Huddersfield), read a paper on "The Congregational Ministry." The Rev. Dr. Falding (Rotherham College), the Rev. E. R. Conder, M.A. (Leeds), and the Rev. Dr. Fraser (Airedale College) took part in discussion on Mr. Bruce's paper; after which the Rev. A. H. Byles (Headingley) moved, with the object of carrying out the suggestions which had been made, that a committee be formed from the college committees and the executive committee of the union, to consider what steps could be taken with a view of bringing the churches and the colleges into closer connection. The Rev. P. Barker, M.A. (Rotherham), seconded the motion, which was carried. On Tuesday evening a public meeting of the union as a Home Missionary Society was held in Park Church, and was presided over by the Mayor of Bradford (Mr. Sutcliffe). The Rev. J. B. Robertson, secretary, read the report, from which it appeared that the population round the aided churches exceeded 600,000. These churches supplied sitting accommodation for 26,168 persons. The number of churches and stations aided by the union was eighty-four, and in addition to these there were two evangelists and a colporteur. There were thirty-three out-stations, and the regular ministers were assisted by thirty-seven non-ministerial preachers. The sum expended upon the mission had been 16,000*l.*, of which the beneficiary churches had raised upwards of 10,000*l.* The evangelising tour in the north-east part of the county had produced very encouraging results. Special services had also been held in about sixty churches with marked success. Alderman Law (treasurer), reported a handsome increase in the income of the society. The receipts during the year had been 3,124*l.*, and the expenditure 2,639*l.* The report was adopted, on the motion of Mr. Thomas Stratten, seconded by the Rev. E. R. Conder. The annual meeting of the general committee was held on Wednesday morning, in Harrison-road Chapel. Alderman Law (Bradford), treasurer of the union, presided, and Mr. Conyers, of Leeds, having suggested the importance of paying off the debts at the various places (a total of 8,000*l.*), fourteen gentlemen agreed to contribute amongst them towards this purpose the sum of 2,710*l.*, payable over three years. In the afternoon resolutions expressing regret and condolence were passed in respect to the death of the Rev. D. Loxton, of Sheffield, and Dr. Bewglass, of Silcoates School. The Mayor of Halifax, Mr. E. Crossley, presided at the dinner in the afternoon, and at an evangelistic service in the evening.

Correspondence.

MORAL AND IMMORAL THEORIES OF CHURCH AND STATE.

XII.

To the Editor of the Nonconformist.

Sir,—It is impossible not to recognise the studied moderation of the *Church Times'* rejoinder of last week. Recognising it—I trust I am not ungenerous, as I think I should be, were I not to reciprocate it—all the more because I feel we have both one end in view, if we take different means to secure that end. And so, as a friend of mine put it neatly the other day, it is a pity for us to butcher one another to make a Roman holiday. Therefore I think I can promise that if there is any more sparring between us, it shall not be I who will be the aggressor. And, as I have said from the beginning, my personal identity is not of the slightest consequence. If my arguments are logical, my not being a High-Church Rector would not make them illogical. If they are illogical, my being what I profess to be will not make them logical.

And now I will go on with my proper work. I wish in this letter to address myself to a question which seems to me one of much importance. It is—whether it be a right or moral thing that any body of men should enforce subscriptions to formularies in which they themselves do not believe? It seems to me that the very statement of the question conveys its own answer to a thoughtful mind. However, I will treat of the subject at somewhat greater length. To do so, I must speak of some of the many theories which have been current in the world, and have found more or less acceptance with thinkers, of the relations which ought to prevail between the Church and the State in a nominal Christian country. Some of those theories appear to me to be what I may call moral theories, and others on the contrary appear to me immoral. And I must say, as I have done before, that I am using the words "moral" and "immoral," not in their ordinary popular meaning, but in a philosophical sense.

In this way we can regard it as a moral theory of Church and State, that a whole nation, or the vast majority of it, should be agreed that some particular form or aspect of the Christian religion is not only true, but is so exclusively true, as to imply the absolute falsity of everything which in any degree deviates from it. This, I take it, was the theory which was generally held in the Christian States of Europe until the breaking out of the Reformation in the sixteenth century. It was the theory under which the government of the Papal States and of Spain was carried on down to our own day. Indeed, I believe since the restoration of the Spanish monarchy it is once more the theory of Spain. It was this theory which placed upon our Statute-Book the laws *de heretico combinendo*, a century before the burnings in Mary's reign. It was this theory which enabled Sir Thomas More, good and gentle and pure and religious as he was, to justify to his own conscience the persecution of heretics. It was felt when the enormous majority of a nation was of our way of thinking, and when that majority was agreed, not only that their own belief was right, and all divergence from it wrong, but that all such divergence was pernicious to the commonweal, that then it was not only justifiable, but laudable, to restrain and cut off with the civil sword all heretics, in the same way that it was justifiable and laudable to restrain and cut off any other evil-doers.

When the Established Church of England began to assume its present form in the reigns of Edward VI. and Elizabeth, the theory of Church and State upon which the influential Statesmen and Churchmen of that era acted was a somewhat different one. But it was a modification of the mediæval theory rather than an altogether new theory. I will say nothing about what took place under Edward, because what was then

done was not permanent. My remarks will only apply, in strictness, to the Elizabethan ecclesiastical policy. It seems to me self-evident that Elizabeth and her advisers were determined upon one thing; and that was to mould, or to modify—I don't care what you call it—the old Catholic Church of this land in a Protestant sense, or in a Protestant direction. And I use "Protestant" here in the common, popular meaning—the sense in which up to thirty or forty years ago, ninety-nine out of every hundred Englishmen used the word. When our ancestors spoke of the Church of England as being a Protestant Church, I think they meant that it was a different Church—different, that is, in several vital doctrines besides that of the Papal supremacy, from the unreformed Church of England herself, and from the other national Churches of Europe, which still remain in communion with Rome. I will not now enter into the question whether this view of the Church of England, which was all but universal before the publication of the "Tracts for the Times," was a correct view or not. I have been too diligent a reader of the *Church Times*, and of the writings of Dr. Littledale and others, not to be aware with how much ability the other side of the question may be maintained, namely, that the Church of England since the Reformation, is in everything that belongs to the *essence* of a branch or portion of the Catholic Church, absolutely identical with the Church of England before the Reformation. This is the theory which is popularly, and I think not inaptly, expressed by the common saying that the Church of England, *out* of communion with Rome, is the same Church as the Church of England *in* communion with Rome, in the same manner that a man, who has washed his face, is the same man that he was before he washed it. I used to hold this theory myself; or rather, I believe I forced myself to hold it because I was taught it by writers and thinkers under whose influence I came. I do not hold it now, because it appears to me a shallow theory. By shallow, I mean that I cannot think it will afford any adequate explanation either of the known facts of the ecclesiastical history of England in the sixteenth century, or of the condition in which we see the Church of England existing at this present time, even after the by no means inconsiderable modifications in her practical working, and her whole external aspect, which have been brought about by the zeal and piety of the earlier Tractarians, and their successors, the Ritualists.

I should be glad to carry my readers with me, and therefore I will not argue that the effect of the Elizabethan changes in religion was to cut off the present Church of England from the old Catholic, unreformed Church, but I think it will not be denied that Elizabeth's ministers and bishops acted as though they did not care if the changes which they forced upon the English Church, as Mary had left it, did cut it off from the rest of Catholic Christendom. I think most educated and intellectual people would allow that the present doctrinal platform of the Church of England is in *apparent* conflict with the doctrinal system of the pre-Reformation Church in many important, if not vital, points.

I advance, then, one further step in my investigation, and proceed to inquire—What was the principle, or the theory, upon which Elizabeth's Government acted in forcing upon a reluctant Church and nation those changes in doctrine and ritual which they did make?

I am taking it for granted that the changes in the beginning of Elizabeth's reign, by which the use of the Missal and Breviary was suppressed, and the Book of Common Prayer substituted in their place, were distasteful to the majority of the English Church and nation. I judge that this was so as regards the Church, because the first Convocation which assembled with the first Parliament of Elizabeth refused to sanction any changes in religion, and because all the then bishops, with perhaps one exception, chose deprivation and imprisonment rather than consent to changes in religion. I judge that the majority of the people were opposed to change, because most of our modern historians, including Mr. Froude, give about one-third of the nation as Protestants, and two-thirds as doctrinally Roman Catholics, after Elizabeth had been seated on the throne several years.

However, I will not here enter further into this part of the question. But I will ask, how did Elizabeth's Government justify the forcing important doctrinal and other changes upon an unwilling and reluctant Church? I can only imagine one reply which can be made to this question, and that is that Elizabeth's Government believed, or at least acted as though they believed, that the State had supremacy over the Church, even in spiritual things; and that by virtue of such supremacy they had a right to force changes upon the Church, whether she were willing, or whether she were unwilling. Further, it does seem to me that the English Church by acquiescing in those changes after the expulsion of all her bishops, and some of the best and highest-minded of her other clergy, did virtually acquiesce in the supremacy of the State, and in the claim of State to dictate to her what doctrines she should hold, and how she should conduct her worship. In all this I may be wrong, of course. But I am quite willing to be convicted if I am in error. As far as I know, I am simply desirous of arriving at the truth. And I wish to press the consideration and the discussion of these questions upon both Church people and Dissenters, because I have become convinced myself that the Church of England, as one corporate entity, is in a thoroughly Erastian position, because I believe there will be no happy issue out of our present troubles and difficulties until Churchmen themselves see this, and resolve to put an end to it *at any sacrifice*.

I shall hope to show in my next letter how, until the admission of Nonconformists into Parliament, it might be possible to defend the Elizabethan settlement of Church and State upon moral grounds; but that ever since the admission of Dissenters from the Church of England to the discharge of legislative functions, the connection between Church and State in England rests upon an immoral basis.

A HIGH-CHURCH RECTOR.

FARM LABOURERS AND THE FRANCHISE.

To the Editor of the Nonconformist.

Sir,—The conference on the county franchise question to be held in London next month deserves more attention than, I fear, it will get. The subject is somewhat spoilt. Various circumstances have conspired to take the wind out of Mr. Trevelyan's sails. The last general election was, perhaps, the severest satire on democratic legislation that the country has ever witnessed. The shoals of new voters and the ballot only resulted in a Parliament which has gloried in supporting Mr. Disraeli and a Marquis of Salisbury! A further lowering of the franchise might, perhaps, place an Albert Grant in the Chancellorship of the Exchequer, when the irony of the situation would be complete.

It is impossible to deny that the peasant-voting at the last election was anything but satisfactory. Neither intelligence nor principle seemed to govern the newly-enfranchised men. A gentleman of my acquaintance, who was officially connected with the Cricklade election, where agricultural labourers formed a large proportion of the voting power, had his Radicalism severely upset by the utter indifference and stupidity of the men. Nothing could exceed the political insensibility which was revealed The result was the election of a couple of ultra-Tories to represent this pseudo-Democratic borough. Woodstock told a similar story.

Another circumstance which militates against the the franchise question is the lamentable spectacle presented by America. It appeared to me that if there was any one subject over there on which there was a consensus of opinion among thoughtful men, it was as to the vastness of the curse of universal suffrage. Self-seeking politicians or Jesuitical priests, manipulated the vast masses of stolid matter so as to constitute them mere machines for furthering their designs. So utterly corrupt was the whole system of politics that honourable men stood on one side, and the race was usually between degrees of villany.

These considerations and others which might be named tend to damp the ardour of reformers; and Mr. Arch will have all his work cut out to awaken anything like enthusiasm on behalf of the enfranchisement of his fellow-labourers in the rural districts. I am convinced, however, that his cause is just, and that the sooner our sturdy agriculturists are invested with the right of citizenship the better will it be for all of us. "The best preparation for freedom," Frederick Douglass was wont to say in the Anti-Slavery Campaign, "is freedom," and I take it that nothing is more calculated to waken up the dormant patriotism of our labourers than a revelation of their individual importance in the State. Too long have we been content to assume as normal a low and degraded condition for the field worker. He has been the pauperised hanger-on of the vicarage; the scorn of cockney wit, the hunting ground of the recruiting sergeant, the heir of the workhouse, and the food of the police. As a breeder of servants and soldiers he has ofttimes received considerable petting from country squiredom, but it has been too much the mere impulse which leads to the petting of a horse or dog. Very rarely has the manhood of the labourer been recognised and respected. Hence the wide interval which separates him from the artisan of the north. The one takes his place in the social system as a power to be treated with fairly, but the other is regarded as a mere beast of burden. Now the grand idea of Mr. Arch's mission is to lift this poor, down-trodden serf to a higher level; and there can be no doubt that his investiture with political responsibilities is an important step in this direction. Some of Mr. Arch's critics have thought that in these political movements he has been going beyond his legitimate work. I was at one time disposed to take some such views of the matter. It seemed to me of primary importance that the men should be better paid, and the one work devolving on Mr. Arch was to secure this. The mission to Canada, however, convinced me that this work would infallibly be brought about by emigration; and as a matter of fact the wide advertisement of the article—bone and sinew, capacity for out-door work, and all that practical shrewdness which goes to make up what penny-a-liners somewhat contemptuously designate "Hodge"—consequent on that mission has brought customers into the market from all our colonies. The article has gone up in value so rapidly as a consequence of the competition among the labour-starved colonists that the original "case" of our labourers is fairly at an end. It is impossible any longer to tolerate an agitation on behalf of men who are offered free passages to the fairest of earth's regions, where they may speedily become prosperous landowners. If men elect to remain in their native villages instead of accepting the offers of our New Zealand and Australian colonies, it proves that they have no great cause of complaint.

I therefore regard that part of the Union programme—the board and lodgings part—as virtually exhausted. But "the life is more than meat and the body than raiment," and Mr. Arch may well turn his attention and consecrate his remarkable gifts to the higher necessities of his brother labourers. He rightly assumes that men whose voice can be heard in St. Stephen's occupy a better position than those do who are politically mute. The five hundred thousand agricultural labourers whom he represents are the very backbone of the country. Their toil not only enriches, but, to a great extent, supports us all. Mr. Arch's contention, therefore, is that there are duties and obligations other than those covered by the Poor Law Board, to which they lay a fair claim, and foremost amongst these he places the privilege of sharing in the all-important work of Government.

The argument against the enfranchisement of the labourers, derived from their liability to be influenced in the disposal of their vote, would hold against those already enfranchised with equal force. I cannot conceive of a class of men acting more contemptibly than did our Berkshire farmers at the late election. To please their landlords they flocked to the polling-booths to record their votes for a man whom they universally distrusted, when a candidate was before them who represented principles which they hold to be essential to their future welfare! Fancy a lot of men whose cry is that they are devoured by their landlords' game-preserves, being led like flocks of sheep to vote for a man who is a sort of embodiment of game-preservation—so enthusiastic is he in that direction! No peasant electors could ever by any possibility act with more shameless pusillanimity.

I am increasingly convinced that not only might these half-million of honest toilers be enfranchised with safety, but that it would conduce to the welfare of our country. There are no men more thoroughly English, none more loyal to our institutions, than the agricultural labourers. Uncontaminated to a large extent with the vices of the wealthier classes, they would infuse into our political life a vigour and freshness which it sadly needs. Strangers to those enervating luxuries which are undermining the manhood of the well-to-do classes, these men of the field and the barn, would probably startle us out of our political supineness by their plain Saxon speech and Saxon deeds. The manly and out-spoken letter of Mr. G. Mitchell—"One from the Plough"—to Mr. Gladstone the other day will serve to illustrate my meaning. It is all very well for dilettantism to be shocked at such plain-speaking, but some of us know only too well that what the ex-ploughman said of our average village parsondom was mar-

vellously truthful. A dozen or two George Mitchells in the House of Commons would soon put an end to such burlesques of legislation as we have been called on to witness during the past three months.

I remain, Sir, yours faithfully,
ARTHUR CLAYDEN.

Faringdon, April 13, 1876.

DR. J. W. DRAPER ON THE UNION OF CHURCH AND STATE.

To the Editor of the Nonconformist.

Sir,—In the able summary of Dr. Draper's great work on the "Intellectual Development of Europe," which appeared in a recent number of your journal, no reference is made to a point of singular interest to Nonconformists. I refer to the fact, which Dr. Draper so clearly sets forth, that one of the most potent and pernicious influences in retarding the intellectual growth of Europe was the union of the State with the Church. Such an opinion, coming from an authority so eminent and at the same time so unbiassed as Dr. Draper, deserves more attention than it has received. As a supplement to your review of Draper's profound work perhaps I may be allowed to quote the following passages:—

To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. . . . . An ambitious man had attained to imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between the Church and State; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialisation of religion. (Vol. i. p. 278.)

Again:—

The evil union of Church and State, their rivalries, their intrigues, their quarrels, had produced an inevitable result, doing the same in the West that they had done in the East; disorganising the political system, and ending in a universal demoralisation. . . . . In those deplorable days there was abundant reason to adopt the popular expectation that the end of all things was at hand, and that the year 1,000 would witness the destruction of the world. Society was dissolving, the human race was disappearing, and with difficulty the melancholy ruins of ancient civilisation could be traced. Such was the issue of the second attempt at the union of political and ecclesiastical power. In a former chapter we saw what it had been in the East, now we have found what it was in the West. Inaugurated in selfishness, it strengthens itself by violence, is perpetuated by ignorance, and yields as its inevitable result, social ruin.

And while things were thus going to wreck in the State it was no better in the Church. The ill-omened union between them was bearing its only possible fruit, disgrace to both—a solemn warning to all future ages. (Vol. I. pp. 376 and 377.)

And again:—

The Reformation made another enormous stride when, at the American Revolution, the State and the Church were solemnly and openly dissevered from one another. Now might the vaticinations of the prophets of evil expect to find credit; a great people had irrevocably broken off its politics from its theology, and it might surely have been expected that the unbridled interests and instincts and passions of men would have dragged everything into the abyss of anarchy. Yet what do we, who are living nearly a century after that time, find the event to be? Sectarian decomposition, passing forward to its last extreme, is the process by which individual mental liberty is engendered and maintained. A grand and imposing religious unity implies tyranny to the individual; the increasing emergence of sects gives him increasing latitude of thought—with their utmost multiplication he gains his utmost liberty. In this respect, unity and liberty are in opposition, as the one diminishes, the other increases. . . . . It might have been supposed before the event, perhaps it is supposed by many who are not privileged to live among the last results, that this decomposition of religious faith must be to the detriment of personal and practical piety. Yet America, in which, of all countries, the Reformation at the present moment has farthest advanced, should offer to thoughtful men much encouragement. Its cities are filled with churches built by voluntary gifts, its clergy are voluntarily sustained, and are, in all directions engaged in enterprises of piety, education, mercy. (Vol. ii, p. 227.)

The pages refer to the new edition, which has been issued at a price that places the work within the reach of a much wider circle of readers. To those who have not read the "Intellectual Development of Europe," I may perhaps take the liberty of saying that they have one of the most delightful and profitable occupations still before them. It would be an excellent thing if a copy of these volumes could be given to those ministers who are ill able to spare any portion of their slender income on books for themselves. On this question I will, with your permission, write to you on a future occasion, and meanwhile I should be glad to hear from any of your readers who are inclined to aid in a movement of this kind.

W. F. BARRETT.

Royal College of Science, Stephen's Green, Dublin.

The lively satire of Mr. Jenkins, M.P. entitled "The Blot on the Queen's Head" has proved highly successful. We have now before us a copy of the illustrated edition with the words "ninetieth thousand" upon it.

THE SITUATION IN PARLIAMENT.

(From our Correspondent in the Gallery.)

Parliament will meet again within a few days, with the consciousness that it has lived through nearly one-half of the session. This seems a startling calculation to arrive at, whilst, as yet, the season has barely commenced, and we have only just got rid of the snow. But it will bear examination; for you will find that, practically, the working weeks of a session are but twenty-two, and of these ten had fled when the House rose for the Easter recess. There is a general impression that the first ten weeks of the session have been somewhat wasted in the House of Commons. I confess it was one I shared; but, till I sat down, and, taking up the record of events in Parliament since it was opened on the 8th of February, I had no idea how little had been done. When the Ministerial programme was discussed in the House, Mr. Disraeli, with more than usual ingenuousness, stated his reason for the extreme brevity of the scheme by saying that, if little was promised, hon. members could not at the close of the session come forward with reproaches of unfulfilled pledges. Ministers certainly did not promise much, and up to the present date they have not done much. Of the Royal Titles Bill, as the promise of it modestly appeared in the Queen's Speech, it would be too much to say that it was even as a cloud as big as a man's hand, and as far as the expression of public opinion went it was absolutely unnoticed. It certainly was not thought worthy of mention in the debate on the motion for the address, except of course in the meaningless speeches of the mover and seconder. What followed was due entirely to the extraordinary maladroitness of Mr. Disraeli. It is odd, looking back now to his speech delivered on the 17th of Feb. when he moved for "leave to introduce a bill authorising Her Majesty to exercise her high prerogative, and by proclamation to assume a title of sovereignty over the people of India," to be reminded of the sneer he flung at Mr. Lowe, who had presumed to ask an innocent question on the matter. As "a prophet and a prophet of evil," the Premier denounced the mild-looking white-haired gentleman sitting opposite. No words ever uttered by Mr. Disraeli have been more fully and immediately justified by the course of events. When Mr. Lowe ventured to hint dislike to the bill, and hesitate doubt of its probable consequences, he could not have foreseen the evil to the prestige of the ministry of which he was the prophet. It has passed all computation, and gone beyond all precedent; and we have to-day the spectacle of a strong ministry, which had opened a session of Parliament with a glamour of success thrown about it by a bold move in Egypt, utterly discredited and almost universally condemned, and this as a direct result, less of the introduction of the Royal Titles Bill, than of the manner in which it has been manipulated by its author. Mr. Disraeli, it must be admitted, is not fortunate in the conduct of bills which he especially honours by his personal superintendence. It will be remembered that last session he introduced an Agricultural Holdings Bill with high promise of success, and that it was finally hurried through amidst murmurs on his own side, and laughter from the opposite.

In respect of his Egyptian policy the resumption of the sittings of Parliament offers Mr. Disraeli an opportunity of retrieving much that he must regret. Through all the phases of Parliamentary dealings with this transaction, Mr. Disraeli's personal management has been synonymous with complications. Where a few plain words might have set matters right, the Premier has gone out of his way to insult his interrogator as an individual, and to sneer at the Opposition as a party. He who has been held to be the greatest stickler for parliamentary privileges and precedents has deliberately and with disastrous regularity flouted anyone who has presumed to question, how mildly soever, the course pursued by the Government. As Mr. Anderson said the other night with respect to Mr. Ward Hunt, Mr. Disraeli appears to think that we are already living under an Empress, and that it is sufficient for the House of Commons and the people of England to know that "affairs are being attended to."

The Royal Titles Bill has passed through all its stages in Parliament so far as members on either side are concerned. Mr. Fawcett still has a motion on the paper, but whether he will move it depends upon circumstances which at present appear to tend in a direction that would shelve it. The financial transaction in respect of the purchase of the Suez Canal shares was also completed, and may be reckoned among the accomplished facts of the first part of the session. But we have by no means done with this Ministerial freak, and shall hear a good deal more of it before Whitsuntide. The circumstances under which the Goverment have negotiated, or rather been parties to negotiations by which the board of directors will be composed, have yet to be discussed, and there are some members of the House, notably on the Conservative side, who are determined to have an exhaustive debate on the subject. Again, there is Mr. Cave's mission to be discussed, though in this respect the Government have effected a little *coup d'état* which has not received that meed of public notice which its ingenuity and importance demands. Under ordinary circumstances, and with a common-place Government, the expenses incurred by Mr. Cave in his mission to Egypt would have been charged to the estimates of the current year, and would in due course have come under the discussion of the House of Commons. This has been evaded—or at least an attempt has been made to evade it—by a plan that strikes at a principle which no public company would quietly see infringed. It appears that every year the Government take a certain vote under the miscellaneous estimates for contingencies, chiefly travelling expenses. Last year, when this account was made up, it was found that there was a considerable surplus, amounting, in fact, to something over 3000*l*. This should, according to ordinary principles of finance, have been carried forward to the credit of the present year; instead of which, the ministers have helped themselves to it and discharged the expenses of Mr. Cave's mission. By these means the House will not have the usual opportunity afforded by committee of supply for criticising or making inquiries into details, and it was, presumably, hoped that so inconvenient an exercise might have been evaded. Mr. Watkin Williams has, however, taken notice of what one may, perhaps, be permitted to call "the dodge," and intends to call attention to it on an early day after Parliament meets.

Looking beyond the Royal Titles Bill and the Suez Canal affair in search of what has occupied the attention of Parliament up to Easter, there remains little beyond the usual progress made with the estimates, and a discussion on the Merchant Shipping Bill—in respect of which the House, meeting in committee, has stuck fast midway, and got so far only by the characteristic expedient of deferring awkward questions till a future day. Clearly what has to be done to make the session of 1876 pass muster will have to be accomplished *after* Easter.

NOTES OF A TRIP TO THE EAST.

No. II.

Kandy, Ceylon, March 14, 1876.

I have now been here two months, but pressing duties during all that time have prevented me from having anything to say to the readers of the *Nonconformist*.

My former letter was posted at Aden. There we had a most kindly parting with our friends who were bound for Mauritius. Almost the entire company were strangers to each other when we met on board the Djemnah, but now, after only a two weeks' acquaintance with each other, we felt as if loth to part. Young Miss ——, in particular, who had been "home" to finish her education, and had made many friends on board, was quite affected when she bade good-bye to "the beautiful Djemnah" and its company. She seemed to think she was going right away out of the world, because she was going off the line of the great highway to the East. We were ashore for a short time at Aden, a most uninviting landing-place, but a place that is redeemed by its black and rugged mountain peaks, and by the evidences one sees everywhere of the energy and power of the British nation, from the utter want of interest that attaches to Port Said. As in duty bound we visited the cantonments and the tanks. The latter are, no doubt, wonderful monuments of human energy and industry. How they reminded me of some of our big cathedral churches at home! Such an amount of money and labour and talent expended upon them; so many years it must have taken to finish them; so many millions upon millions of gallons of water they would hold—the millions all marked in plain figures on each tank; everything there but the water itself! There was not a drop in one of them! And a little muddy spring by the wayside would be to the weary traveller better far than all the empty tanks of Aden. But I should not omit to say that we were told there had been some water in them *four years ago!*

We landed at Galle on the 10th January. What a bright and welcome change from the blasted and utterly barren scenery of the Red Sea and of Aden. But it is hot enough at some time. Notwithstanding that the north-east monsoon is on, and a chill disagreeable land-wind blows every night, the thermometer during the day ranges from 82 to 85degs.,

and after eight in the morning, everybody and everything are stewing hot. But my English clerical friend, who has never before been further than Europe, and who now for the first time gets a view of genuine Eastern life, is delighted with everything. With everything, I should say, except the dress of the Cingalese men, whom he constantly supposes to be women. Their dress—the little short jacket and comboy (a sort of tight petticoat wrapped round the lower part of the body and reaching down to the heels) he declares to be preposterous and ridiculous, and he becomes almost indignant when he discovers that the men only wear the crop-comb and evidently bestow much pains on their hair, while the women tie it up in a most insignificant little knot behind, and seem to give it as little attention as possible. Soon after landing we breakfast in Eastern style, in the best hotel in the place. It is large and well-appointed, and extremely well-conducted. My friend finds here again much to attract his notice. We breakfast in a handsome saloon off the front verandah, and the verandah itself is large and lofty, and open. The openness of the whole building, and the freedom of access that is permitted, enable us to read in a new light some parts of the Gospel narratives. We seem almost to breakfast out-of-doors, and lots of people are hanging about everywhere. There are Moormen with embroidered work and jewellery for sale, and others who have nothing to sell, but are only anxious to give you silver rupees in exchange for your gold sovereigns; there are Cingalese with combs and tortoiseshell bracelets and silver brooches, and ivory and ebony elephants, and workboxes and walking-sticks; and there are others who seem to be there only for the pleasure of looking-on; and all are patiently waiting for the end of the breakfast and the emerging of the visitors from the saloon into the verandah. And then come the chaffering and haggling and bargain-making; the pawky whining of the Cingalese, and the quieter and more dignified but equally persistent efforts of the Moormen dealers. For a great part of the day the verandah is, in fact, a busy market-place, and one accustomed only to our stricter Western ways wonders at the amount of free-and-easy liberty that is thus allowed and enjoyed.

As soon as one lands he is struck with the variety of races that are to be met with at this entrance to the Eastern world. I have already mentioned two of these, the Moormen traders and the native Cingalese. The Malabar coolie is also everywhere, though not in such numbers here as in Colombo and farther up country. But we have occasion to call at the post-office, the telegraph-office, and the coach-office, and at each of these we find members of another class, the Burghers. They are chiefly of Dutch descent, but some of them trace farther back, and are descendants of the Portuguese who once occupied part of the island. The term Burgher is not, I believe, much liked by those to whom it is applied. There is something in a name all over the world, and here, as well as in some parts of India proper, this class would prefer to be called Eurasians, and sometimes are so named. As a class they are not physically well represented in Galle. One is struck with their wasted and depressed look, and their general aspect of feebleness and want of spirit. And to me it seems this is more perceptible in Galle than either in Colombo or up-country. But I suspect that the climate of Galle is not favourable to the development of energy or liveliness in any class. Under the influence of its stewy atmosphere and its fierce sun, human nature of every type must get pretty well toned down, and this is noticeable in Europeans, as well as in the classes that are country-born. The ruddy complexion that one often meets with in the commercial and trading-classes at home is not to be seen here, and even where a portly, well-proportioned figure is retained, there is a soft and washed-out look about the features that takes away all idea of vigour or high health. To get vigorous and ruddy-looking Europeans in Ceylon one must go far up-country among the coffee-planters; but that is anticipating; we shall come to the planters by-and-bye.

We left Galle for Colombo—seventy-two miles distant—by the night coach. It starts a little after six o'clock, travels all night, with the exception of a rest of about an hour at midnight, and arrives at Colombo before six next morning. The coach is no great affair. It carries four "insides" and one on the box beside the driver. And it is drawn by two horses, and of all the wretched "screws" that ever drew a vehicle on wheels commend me to the horses in the Galle night-coach. Mr. Bright in a speech he made years ago told us of a man who "enjoyed" very bad health, and I think that these old horses rather enjoy their bad character. At all events they do keep it up: they are always "as they were," only a little worse than before. I refer to them because this is a sort of experience that is very common in travelling in the East, and because they did all but spoil at this time an otherwise splendid night's drive. And the experience I had here in the present year is almost precisely a repetition of what I experienced at the same bridge exactly twelve years ago! As we drove outside the old wall by which Galle was at one time fortified, the sun had just sunk behind the western waves, and the moon—quite full—was grandly rising rising behind the cocoa-nut palms on the east side of the harbour. And when she did rise above the palms what a bright silvery light did she cast on our path and all around! Our road was, indeed, in great part, through one continuous grove of these same cocoa-nut palms, and never had I seen them to so great advantage, I thought, as under that bright silver moon. But the horses! the poor unhappy creatures—what a variety of badness we had in them that night, and how much did they do to drive all thought of a succession of enchanting scenes out of our minds, and to fill us with the one prosaic sentiment—a very lively concern for the safety of our lives and limbs. This was brought to a climax when we reached the wooden bridge at Caltura, a quarter of a mile in length, and with only a light wooden rail at each side between us and the broad deep water below. Here the horses refused to go one footstep. They were thrashed and coaxed by turns, but all in vain, and the scene on the bridge ended by our unyoking the kindly brutes and sending them on before us, we ourselves dragging the coach over as best we might. What a scene for Laurence Sterne we did present, sure enough! the passengers dragging the coach over that weary, long bridge, and their docile companions with the four feet walking quietly on before. It wanted only to complete the picture that we should have been able to get the creatures into the coach and made them comfortable as two "insides"! However, we did at length reach Colombo a little before six a.m., and thankful were we to reach it with whole bones, though with weary and dusty bodies, and with all the poetry of the previous evening's start fairly worked out of us.

I need not say that Colombo is the capital of Ceylon, and also its principal port, though, as yet, not the port where the mail-steamers call. And here we find all the variety of population that are to be found at Galle, but on a much larger scale. The figures representing that population are, indeed, very suggestive of thought as to the position that our race occupies in this wonderful Eastern world. Here are the figures for 1871 (exclusive of military and seamen), as follows:—

Singalese	42,160
Moors	22,389
Tamils	20,346
Malays	2,486
European descendants, or "Burghers"	6,771
Europeans...	1,016
Miscellaneous	675
Total	95,843

Europeans, *one thousand*, in the capital of Ceylon, and they the ruling element! And it doesn't make it much less wonderful if we say "exclusive of military," for the military are but little needed in Ceylon. Even in the terrible 1857—the year of the mutiny—every European soldier was sent across to India; and Ceylon, with a few Malay riflemen and its ordinary police, was left to take care of itself.

So peaceable and well-ordered a population ought, then, to be fairly and even generously treated by Government. It ought, and I think it is so, in everything, except in regard to religion; and regarding that, I hope to have somewhat to say at another time. Meantime, I must here close.

W.

FOREIGN MISCELLANY

The workmen in the Imperial Arsenal at Constantinople are on strike, being unpaid. The Diplomatic salaries abroad have been left unpaid.

On Wednesday the Canadian Parliament was prorogued by Lord Dufferin, the Governor-General, who expressed his regret that no progress had been made in the negotiations with the United States relative to the fisheries question.

The statue of the late President Lincoln, which has been erected at Washington by means of subscriptions among the negroes, was unveiled on Friday in the presence of President Grant and the Government officials.

Lord Lytton arrived at Calcutta on Thursday and took the oaths of office as Viceroy and Governor-General of India. After taking the oaths in the Council Chamber the new Viceroy made a speech, in which he expressed his sense of the importance of the dignity conferred upon him and his determination to do his duty in it. Lord Northbrook left Calcutta on Saturday morning to return to England.

THE SAMOAN DIFFICULTY.—Samoan advices received at San Francisco state that the King is dissatisfied with Colonel Steinberger, and has called in the aid of the American and British authorities, and has declared that Steinberger is responsible for the troubles with foreigners, and has deposed him. Steinberger is a prisoner on board the British ship Barracouta.

SUCCESSFUL SURGERY.—It may be remembered that some time back, in Paris, a young man named Laussen swallowed a fork. The operation of extracting it from his stomach was successfully performed on Sunday morning at one of the hospitals. Baron Larrey, and Drs. Labbé, Lepère, and Professor Gosselin undertook the delicate task of cutting an opening and introducing an instrument to grasp the fork. The operation was a long and laborious one, arising from hæmorrhage, but after two hours was safely accomplished. According to the latest accounts the young man was doing well.

PREFECTORIAL CHANGES IN FRANCE.—The expected list of prefectorial changes and appointments in France was officially published on Friday. Forty-seven prefectures altogether are affected. The changes consist mostly in the transfer of various prefects, one only being dismissed, and eight others being placed on the reserve list. The appointment is also announced of nine sub-prefects and seven secretaries-general. Last evening's *Temps*, representing moderate Republican opinions, thinks it cannot be said that the prefectorial changes are the final decision of the Ministry, or that they will give entire satisfaction to the country. At the same time, they are accepted as a right step. The *Siècle*, representing the Left, speaks in nearly the same terms, adding that it is satisfied, though it expected something better. The *Union*, a Legitimist paper, accuses the Ministry of having given vent to its anger upon those functionaries who afforded the best guarantees for the cause of order and religion. The other Catholic organs are equally dissatisfied. The Bonapartist papers are not better pleased, and remark that several functionaries dismissed three years ago are restored to important offices. Some papers insinuate that the influence of M. Thiers is traceable in several of the appointments. Changes are expected to be made in the sub-prefectures after the return of M. Ricard to Paris.

HOW THE MONEY GOES.—On Friday, on the recurrence of the Mevloud, the Prophet's birthday, the Sultan attended in state the Validé Mosque at Dalma-Batscheh, and thence proceeded to the Artillery Ground at Tophané to inspect the huge cannon there exhibited which has been sent to him as a present from the Krupp foundry. His Imperial Majesty was so well pleased with his new ponderous toy that he sent an order to Krupp to supply him with three other guns made on the model of the gift gun. To complete the set of four the Padishah will have to pay 75,000*l.*, and an equal or even a larger sum will be required to lay in the ammunition, unless these cannon are intended as a mere show, like the splendid batteries which are daily paraded on the Taxim, the guns being driven about without the *caissons*. We are told, besides, that the Sultan has ordered the ranks of the workmen at the new mosque on the height above Beschiktasch to be filled up. This splendid though useless monument of his sovereign munificence—a church on a spot where there is no congregation to attend—has made little progress during the winter; it will now be carried on with unabated vigour, and millions will have to come forth, no matter where from, for its completion.—*Letter from Pera in the Times.*

THE NEW ITALIAN MINISTER OF JUSTICE.—Signor P. S. Mancini, the new Minister of Justice for Italy, is well known to many Englishmen on account of his long co-operation with philanthropists in this and other countries on behalf of several objects in which he has taken a special interest. He was the first foreign statesman who successfully followed the example of Mr. Henry Richard (with whom he had been associated in friendly correspondence) in introducing into another Legislature a motion for the extension of international arbitration. That motion was unanimously adopted by the Chamber of Deputies at Rome. And he has attended several of the annual meetings of the Association for the Codification of International Law, where his services as an eminent jurist have been greatly valued. He has also for many years occupied the position of leader of the Italian movement for the abolition of capital punishment. There has of late been manifested in Italy some disposition to extend the infliction of the extreme penalty, but it is not at all likely that the new Minister of Justice will afford any countenance to such a tendency, even if present circumstances do not permit him much opportunity for carrying out the views in this direction which he has so long advocated. On these and other grounds Signor Mancini's official career will be watched with great interest by his numerous English friends.

Epitome of News.

The Queen and Court are now at Coburg. On Friday night there was a torchlight procession in honour of Her Majesty. The burgomaster delivered a speech welcoming Her Majesty to the town. The Duke of Saxe-Coburg replied on behalf of Her Majesty, thanking the torchbearers for their attention. The duke also declared himself authorised by the Queen to express the gratification which she feels at being once more permitted to sojourn at Coburg. Her Majesty lives in perfect retirement at Coburg, scarcely showing herself in public, but visiting in private all the favourite spots of the Prince Consort. The Queen is expected to leave Coburg to-morrow on her to England.

The nineteenth birthday of Princess Beatrice, which fell on Good Friday, was celebrated at Windsor in the usual manner on the following day.

On Saturday morning the Prince of Wales arrived at Gibraltar. He landed at noon, having previously received the Acting Governor on board the Serapis. Flowers were strewn before his royal highness, and he proceeded to Government House, the line of route being decorated throughout. He afterwards held a *levée*, at which the special envoy sent by the Sultan of Morocco to congratulate him on his return to Europe was presented. On Monday the prince, without ceremony, laid the foundation-stone of the new 81-ton gun battery at the head of the Mole, and afterwards performed a similar operation, but with Masonic honours, at the public market. His royal highness will afterwards proceed to Seville and Madrid. He is expected at Lisbon on the 1st of May, and at Portsmouth about the 14th of that month.

The Duke of Edinburgh and Mr. Disraeli have been visiting the Prince and Princess Christian at Cumberland Lodge.

An extraordinary scene was witnessed on Easter Monday in the streets of Limerick. A Home-Rule demonstration had been organised, and Mr. Butt and Mr. O'Shaughnessey, the members for the city, were announced to address the gathering. These gentlemen were met at the railway-station by an enormous crowd, and having triumphantly paraded some of the principal thoroughfares, were met by a small but compact body of Nationalists, armed with sticks, loaded whips, and other formidable weapons. A determined fight took place, which lasted a quarter of an hour, and ended in the discomfiture of the Nationalists. Stones, brickbats, and bludgeons were freely used, all the surgeries in the place were soon in active employment, and the spectators fled terror-stricken from the scene of the conflict. Mr. Butt and Mr. O'Shaughnessey briefly addressed the Home-Rulers, but the city was in such a state of turmoil that little could be heard.

Various branches of the Tichborne Release and Magna Charta Associations, composed of men and women, most of whom were decorated with blue-and-white favours, assembled on Monday at Trafalgar-square with banners and bands of music, and marched thence in a straggling manner to the "Reformers' Tree" in Hyde Park. Three copies of the *Daily Telegraph* were carried on a black gibbet and were ultimately burned. Dr. Kenealy addressed the portion of the crowd nearest to him from his brougham. It is calculated that not more than two thousand persons took part in the "demonstration," and no attempt at disturbance occurred.

Sir Thomas Fowell Buxton (Liberal), and Colonel Duff (Conservative), were on Monday nominated as candidates for the representation of North Norfolk. The polling will take place on Friday. The nomination for East Cumberland has been fixed for Monday next, and the polling for the 26th instant.

It is stated that Lieutenant Cameron intends to take another journey to Africa to prosecute his geographical researches.

Nearly 30,000 colliers are now on strike in South Yorkshire and Derbyshire.

The new Indian loan for 4,000,000*l.*, bearing 4 per cent. interest, is now officially announced. Tenders will not be received for less amounts than 500*l.*

It may, perhaps, interest British taxpayers to know, on the authority of a Parliamentary paper just issued, that the little bill which the nation was called upon to pay in connection with the marriage of the Duke of Edinburgh amounted to 2,550*l.* 15*s.*

Blackpool, which was recently made a municipal borough, has elected its first town council. It consists of seventeeen Conservatives and one independent member.

Among the gentlemen who have consented to act as jurors at the approaching International Exhibition at Philadelphia are Sir J. Hawkshaw, Bart., C.E., Mr. Isaac Lowthian Bell, M.P. for Hartlepool, Professor Odling, of Oxford, and Mr. Anderson, late of the Royal Arsenal, Woolwich. Other gentlemen have been invited to act, but cannot with convenience absent themselves from England for so long a period. The office of juror is supposed to be honorary, but the United States Government contribute 1000 dollars, to which the Treasury adds 50*l.* for the personal expenses of each juror.

Soon after daylight on Good Friday, a woman named Burgess, whose husband was killed by a ballast train at Southall railway station about three months ago, was found lying lifeless outside her own house in Southall cattle market, an isolated place, and the supposition is that she fell down in a fit while closing her shutters on the previous night, and died from exposure to the cold.

At Blackburn, on Monday, William Fish, a barber, on whose premises the head and some other parts of the murdered child, Emily Holland, were found on Sunday, was brought before the magistrates, charged with murder and outrage. Mr. Potts, chief constable, made a statement setting forth the manner in which the discovery of the remains had been made, by means of a blood-hound. Evidence having been given, the prisoner was remanded till Thursday. In the afternoon Fish confessed to the chief constable that he had outraged and killed the child, and cut up her body, and he asserted that he had no confederate. The town of Blackburn has been in a state of great excitement on the subject.

The German explorers at Olympia have succeeded in exhuming another batch of most valuable relics, some as old as six centuries before Christ.

The Countess of Caithness is about to publish a work entitled "Old Truths in a New Light." The object of the work will be to reconcile the teachings and revelations of material science with the revelations of Scripture and the investigations of spiritual science.

The *Athenæum* states that Shakespeare's estate at New-place, at Stratford-on-Avon, has been formally handed over, by Mr. Halliwell-Phillipps, to the corporation of that town. The conveyance was executed on Saturday last. In addition to the volume we mentioned some weeks back, Mr. Phillipps has printed privately a list of his "study books," a most interesting contribution to Shakespearean bibliography.

Miscellaneous.

Mr. Plimsoll and Unseaworthy Ships.—On Saturday the following circular was sent to the clergy of the various religious denominations throughout the United Kingdom by Mr. Plimsoll:—"Whitehall-gardens, April, 1876.—Sir,—I entreat assistance in getting redress for sailors' wrongs. My amendments provide survey of doubtful ships, carefully verified load-line, no deck-loading, and survey of grain cargoes. Will you send up petition in support, and write letter to each of your members, or at least do the last?—I am, Sir, yours respectfully, Samuel Plimsoll. 'For how can I see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?' Esther viii. 6."

The Messiah.—During the past week there were many performances of Handel's great oratorio in London. That under the auspices of the Sacred Harmonic Society at Exeter Hall on Wednesday evening, conducted by Sir Michael Costa, of course attracted an overflowing audience, and almost equally of course gave thorough satisfaction—the choruses being well-nigh faultless. Mr. Sims Reeves was to have been present, but the weather disabled his voice, and his place as chief tenor was supplied by Mr. Shakspear. The other principal singers were Madame Edith Wynne, Madame Patey, and Signor Foli. The oratorio was also given on Saturday afternoon at the Alexandra Palace. Though following close upon the Good Friday "musical festival," which embraced at least two concerts of sacred music, there was a full attendance. If we may judge from the very hearty cheering, the performance gave great satisfaction, and if Mr. Weist-Hill had always yielded to unreasonable demands, half the pieces would have been repeated. The choruses were given with much vigour. The chief solo singers were Madame Lemmens-Sherrington, Miss Palmer, Mr. Vernon Rigby, and Mr. Maybrick.

The Royal Titles Bill.—A committee of delegates of various organisations has been formed for the purpose of holding a mass meeting in Hyde Park on the Royal Titles Bill. It is intended to call the meeting immediately after the royal assent has been given, and to adopt a memorial to Her Majesty, to be presented by a deputation from the meeting, praying Her Majesty not to assume the title of Empress. It is also intended to request the co-operation of the leading members of the Liberal party in Parliament in the movement, and local committees in the various London districts have been formed for organising purposes. The annual lamb dinner of the Guildford Stock Market was held at the White Lion Hotel on Thursday evening. The attendance was very large. The Mayor (Mr. P. W. Lovett) presided. In giving the toast of "Her Majesty the Queen," he said he was glad to propose it in its old Saxon form. The term Queen had been endeared to them by many years of constitutional rule, and he felt that Englishmen would be outspoken enough to resent any attempt to foist upon a title they held so dear one which was abhorrent to them as loyal and constitutional subjects. He hoped that better counsels would prevail, and that the illustrious lady who filled the throne would decline to mar the simple beauty of her English title by an addition which was suggestive only of "tyrants, feared and hated." The toast was drunk amidst loud cries of "No Empress."

International Arbitration.—The annual meeting of the Lancashire and Yorkshire International Arbitration Association was held in Manchester last night. Mr. Hugh Mason presided, and in moving the adoption of the report criticised an article of Sir Henry Havelock's in a recent number of the *Fortnightly Review*, which recommended that the boys in public schools should be trained to military drill. He said, God forbid that such a thing should ever happen in England. He regarded the volunteer movement as one of the most lamentable that had ever taken place in this country, in respect that it fostered a taste for war among young men, and the abolition of the volunteer service he should welcome as one of the greatest blessings that could happen to the rising generation. He thought it an extremely unfortunate thing that the sons in the royal families of Europe should be trained to the profession of soldiers, and said that it was very desirable in their own interest and in that of their subjects that their thoughts should be turned to wiser, better, and holier pursuits. Miss Becker seconded the motion, which was unanimously agreed to, and the following resolution was afterwards adopted—"That this meeting rejoices in the practical evidence which many recent examples have afforded of the feasibility and success of arbitration as applied to international disputes, and at the same time strongly protests against the action of the Government of this professedly Christian country, which instead of inaugurating a policy of mutual disarmament, is imposing additional burdens upon the taxpayers to meet the continually growing demands of the military classes, and to maintain an armed force greater than was ever known in time of peace."

Endowed Charities.—A return has been obtained by Parliament from the Charity Commissioners of the "general charities" mentioned in the fourteenth report of the commissioners. From a summary given at the end of the report it appears that the total gross income of these charities is 616,556*l.* 5*s.* 5*d.* The "objects of foundation" or purposes to which the income is applicable are as follows:—Education, 147,839*l.* 11*s* 8*d.*; apprenticeing and advancement, 24,334*l.* 9*s.* 9*d.*; endowment of clergy, lecturers, and for sermons, 35,215*l.* 14*s.* 6*d.*; Church purposes, 1,551*l.* 17*s.*; maintenance of Dissenting places of worship and their ministers, 23,913*l.* 2*s.* 11*d.*; education of Dissenters, 9,281*l.* 0*s.* 6*d.*; public uses, 2,901*l.* 16*s.* 3*d.*; support of almshouses, their inmates, and pensioners, 140,345*l.* 14*s.* 9*d.*; distribution of articles in kind, 804*l.* 4*s.* 7*d.*; distribution of money, 16,566*l.* 5*s.* 3*d.*; general uses of the poor, 26,954*l.* 14*s.* 1*d.*; medical, 180,055*l.* 6*s.* 6*d.*; loans, 886*l.* 10*s.* The same return gives the total gross incomes of the London endowed hospitals and other institutions as follows:—St. Bartholomew's Hospital, 46,658*l.* 3*s.* 4*d.*, and the Samaritan Fund, 397*l.* 14*s.* 6*d.*; the Charterhouse, 30,656*l.* 0*s.* 11*d.*; Christ's Hospital, 53,110*l.* 19*s.* 3*d.* (exclusive of several charities under the management of the governors); King Edward's School, formerly the Bridewell Hospital, 8,634*l.* 5*s.*; Bethlehem Hospital, 16,818*l.* 7*s.* 4*d.*; and foundation for incurable patients, 7,314*l.* 5*s.* 4*d.*; St. Thomas's Hospital, 39,832*l.* 2*s.* 6*d.*; the Foundling Hospital, 11,465*l.* 9*s.* 11*d.* (exclusive of the Benevolent Fund, 148*l.* 4*s.* 8*d.*, and the Whatley Fund, 22*l.* 17*s.*), Guy's Hospital, 50,662*l.* 5*s.* 10*d.*; St. Katherine's Hospital, 6,331*l.* 10*s.* 4*d.*; St. Paul's Schools, 11,264*l.* 16*s.* 10*d.*; St. Luke's Hospital, 4,476*l.* 4*s.* 7*d.* There is also in the return a list of about forty charities under the Corporation of London.

Gleanings.

The pebbles in our path weary us, and make us footsore more than the rocks, which only require a bold effort to surmount.

Theodore Parker spoke wisely when he said that he measured his sermons, not by the dial at the opposite end of the hall, but by the dial on the countenances of his hearers.

"Wasn't that a finished sermon?" asked a lady of her companion, as they were coming out of a church. "Y-e-s," was the reply; "but I began to fear it never would be."

A girl in Pitsfield was struck dumb by the firing of a cannon. A number of married men have, in consequence, invited the artillery companies to practise near their premises.

Soda Lakes.—Mr. Pontey, geologist of the Union Pacific Railroad, describes two soda lakes in Wyoming territory, the larger one of which covers about 200 acres. The other covers about three and a half acres, and during the greater part of the year is a concrete mass of carbonate of soda crystals. The soda is nearly all carbonate, and in quality is said to be fully equal to the imported article. It is estimated that the larger lake would yield, on evaporation, over four and a-half million dollars' worth of soda, and the smaller lake, already crystallised, is supposed to contain another million dollars' worth of soda.

Drying Plants.—A French gentleman, M. Boulade, has discovered that if freshly-gathered plants be spread out between sheets of filtering-paper in the usual herbarium manner, and then heated between two bricks in an oven for two or three hours at about 150 deg. Fahrenheit, they will be permanently preserved without impairing the most delicate colours. The process is rendered more rapid and certain if the layer of filtering-paper next the flowers be changed after about an hour. If this process be found as effective as above described, it will prove a valuable one, not merely in preserving the colours, but in shortening the ordinary tedious process of drying plants.

Morphia Disease.—The vast abuse of narcotics in modern society is becoming a serious evil. There is no denying the fact that in countries where no administrative control of chemists' shops exists, as in England and America, the public has too easy access to such drugs. The report of the medical officer to the Privy Council on the use of laudanum in the industrial districts of England for the purpose of keeping infants quiet, startled its readers some years ago. It is not long since a political weekly contemporary boldly contended that chloral was to be found in the workboxes and baskets of nearly every lady in the West-end, "to calm her nerves." Chloral-punch had become an "institution" in the drinking saloons of New York scarcely a year after its introduction into medical practice. Now, we hear from sober, orderly, and paternally-ruled Germany, that there is such a thing as morphia disease spreading amongst its population. The symptoms seem to be very much like those of opium-eating. Experience seems to make it advisable to deprive people suffering from this disease at once and entirely of the drug. Their wilfulness and liability to relapses are, however, so great that only about 25 per cent. have been seen to recover in a large series of cases. The moral treatment, by urging them early to some kind of steady work, is particularly to be insisted upon.—*Lancet.*

Dr. de Jongh's Light-Brown Cod Liver Oil.—The only reliable kind. Dr. Edward Smith, F.R.S., late Medical Officer to the Poor-Law Board of Great Britain, writes:—"We think it a great advantage that there is one kind of Cod Liver Oil which is universally admitted to be genuine—the Light-Brown Oil supplied by Dr. De Jongh. It has long been our practice, when prescribing the Oil, to recommend this kind, since, amidst so much variety and uncertainty, we have confidence in its genuineness." Sold only in capsuled Imperial Half-pints, 2*s.* 6*d.*; Pints, 4*s.* 9*d.*; Quarts, 9*s.*, by all chemists. Sole Consignees, Ansar, Harford and Co., 77, Strand, London.—[Advt.]

Literature.

*DR. JOHN MACFARLANE.**

If the purpose of biography should be to attract the sympathy of the reader towards its subject, and the work in which that subject was engaged, Mr. Graham may be said to have written one of the most successful of biographies. We have read this memoir without a pause in reading. It has its faults; its main fault being that, in the first part, Mr. Graham obtrudes his own thoughts and reflections too much upon the reader. In fact, in the earlier portion of the work, there is far less of Dr. Macfarlane than of Mr. Graham, but, as the writer goes on, having, besides, more objective material to deal with, he is absorbed in the character and the work of the man whose life he is writing. Altogether, he has produced a book which is likely to excite especial interest in Scotland, to gratify Dr. Macfarlane's friends, and to elevate the ideal of the Christian character.

Very interesting, notwithstanding the drawback to which we have referred, are Mr. Graham's sketches of the old ecclesiastical times in which John Macfarlane was born. The author, indeed, takes us a generation beyond these to the days of a hundred or more years ago, and brings us, as it were, face to face with many of the men who then, with such strength and ardour, wielded the sword of the Spirit, and with it fought the battles which it behoved them to fight. For John Macfarlane and his father before him belonged to Dunfermline, and the father ministered for nearly forty years in Ralph Erskine's church, which the young Macfarlane attended. Our author says:—

> Thirty-three years after Ralph Erskine died, in 1785, James Macfarlane came to fill his pulpit. This established a relation very close and almost vital between Dr. Macfarlane and Ralph Erskine. That memorable name touched finer chords within him than any other, and represented to him the living truths of the grand old Scottish Theology, with its Covenant God, its Kinsman Redeemer, and the Divine espousals of the believing soul. Apart from the influence of these truths, together with the traditions of Ralph Erskine that filled the surrounding atmosphere, and the volumes of song and sermon in which his living power was prolonged, there was also his Bible, which Dr. Macfarlane specially cherished in his latest days, and which united, more than one hundred years afterwards, the study of Ralph Erskine—a room down a close in the High-street of Dunfermline, and which in a visit to it astonished one by its smallness of area—and the study off Clapham-common in London.
>
> This book, of date 1716, must have been used all through his ministry by the early Secession father, for there are few pages altogether unmarked, and some pages in which every verse is signalised by some varying dot or asterisk; scarcely a psalm but is crowded with them, our Lord's words almost altogether, and in the books of Moses and those of Samuel and the Kings they are frequent. According to a favourite practice which we see in Leighton's books in the Dunblane Library, there are on blank leaves many pointed sayings in Latin and Greek. Two, very characteristic, deserve to be recorded, the one illustrating the manner, the other the matter, of Ralph Erskine's sermons. The first is, "Ardeat orator, qui vult accendere populum" (the orator must flame who wishes to kindle the people); and the second, on the last blank page along with his Latinised name, "Radolphus Areskinus," is the Greek quotation which we give in our New Testament words, "Christ is all, and in all."

Belonging to these old times were Dr. Husband, whose daughter the elder Macfarlane married, Ebenezer Brown, Dr. Peddie, Dr. Smart, Dr. Lawson of Selkirk, and how many more! One now living remembers many of these. In after years the subject of this biography wrote a Life of Lawson, a copy of which was sent to Mr. Thomas Carlyle, and acknowledged in the following characteristic manner:—

> Your "Biography of Dr. Lawson" has interested me not a little; bringing present to me from afar much that it is good to be reminded of; strangely awakening many thoughts, many scenes and recollections of forty, of sixty years ago—all now grown very sad to me, but also very beautiful and solemn. It seems to me I gather from your narrative and from his own letters a perfectly credible account of Dr. Lawson's character, course of life, and labours in the world; and the reflection rises in me that perhaps there was not in the British Island a more completely genuine, pious-minded, diligent, and faithful man. Altogether original, too, peculiar to Scotland, and, so far as I can guess, unique even there and then. England will never know him out of any book—or at least it would take the genius of a Shakespeare to make him known by that method; but if England did, it might much and wholesomely astonish her. Seen in his intrinsic character, no simpler-minded, more perfect "lover of wisdom," do I know of in that generation. Professor Lawson, you may believe, was a great man in my boy circle; never spoken of but with reverence and thankfulness by those I loved best. In a dim but singularly conclusive way, I can still remember seeing him, and even hearing him preach (though of that latter, except the fact of it, I retain nothing); but of the figure, face, tone, dress, I have a vivid impression (perhaps about my twelfth year, *i.e.*, summer of 1807-8); it seems to me he had even a better face than in your frontispiece—more strength, sagacity, shrewdness, simplicity, a broader jaw, more hair of his own (I don't much remember any wig); altogether a most superlative steel-grey Scottish peasant (and Scottish Socrates of the period); really, as I now perceive, more like the twin brother of the Athenian Socrates who went about, supreme in Athens, in wooden shoes, than any man I have ever ocularly seen. Many other figures in your narrative were, by name or person, familiar to my eyes or mind, in that far-off period of my life.

When, in 1807, John Macfarlane was born, those whose names were once familiar to us, but whose memory will be only a tradition to the next generation, were but growing up to fame—Dr. Dick, Dr. Wardlaw, Dr. John Brown, Dr. John Young. The first great event in the life of the younger Macfarlane was the death, in 1816, of his mother, which he has himself very touchingly described in one of his works. His father died in 1823, while John Macfarlane was studying at Edinburgh, where, with others, he used to follow Walter Scott as the author walked home. From Edinburgh he went to Glasgow. Amongst his college contemporaries were Dr. David King, Henry Renton, William Marshall, Robert Pollok, Dr. John Young of London, Dr. Thomas Archer, and others. Mr. Graham says that Dr. Macfarlane "had always much to say about these days; they mingled with his last conversations." No one who reads this Life will wonder at this. Dr. Macfarlane had remarkably strong personal sympathies. His family affections were sensitive and deeply rooted. He had hosts of friends, and he loved them beyond the love of most men. When, one after another, they departed, he keenly felt each stroke of death. After leaving college he became, for a time, secretary to Dr. Abercromby, but, we are told, had "somewhat of a struggle to make bread for the passing week." In 1830 he was licensed to preach, and was ordained minister at Kincardine in 1831. Here, after having been settled for two or three years, he adopted the plan of extempore preaching. "At first," he says of himself, "I used to talk a great deal of nonsense, I blundered into my new style at the expense of my congregation." There was no alternative between this and preaching memoriter. For, as Mr. Graham well says, in those days "paper was simply intolerable. Ebenezer or Ralph Erskine with it would have had no chance with the poorest probationer without it." Soon he began to take an interest in public questions. Marshall of Kirkintilloch had raised the question of Church and State. Of course John Macfarlane took the right side, and kept it throughout life. In his own parish he defeated the State-Church minister in a suit as to the right of a Dissenting Church to have a bell to summon people to worship. Subsequently he gave an anti-endowment lecture and published a pamphlet on "Dissenting Neutrality." Before this, however, in 1837 he had married a daughter of Dr. Kidston, of Glasgow, who, for thirty years, was his cherished companion. We do not find much relating to his life at Kincardine in this volume, nor are there so many details as we should have liked relating to the pastorate of the Nicholson-street, now Erskine Church, Glasgow, which he took in 1840. Of the Glasgow of those days Mr. Graham writes:—

> When Dr. Macfarlane came, Chalmers had long since left Glasgow, and Dick, the old professor, was dead eight years; but there were other men in the pulpits who more than filled them, most of whom are dead or disabled. Indeed, after thirty-four years, there are only two pulpits occupied as they then were. Some names of the dead will not be easily forgotten. Dr. Mitchell had nearly finished his course, a man of rare sanctity and loveableness; a most venerable man, whom none of his students ever finds absent from the far and fond background of his memory of love and gratitude. Dr. Kidston, too, had nearly finished a long day's good work. Dr. Heugh, most skilful in debate—both in synod and on platform—and most fertile in administrative plans, which to this day are felt in the liberality of the denomination, died, to the regret of all, in 1846. Dr. Robson, too, is gone, and William Anderson, and Gavin Struthers. Dr. King was then in the height of an influence, which, through his powerful congregation, told upon the operations of the whole church; a man for whom the admiration, which his mid-day career of fully-equipped gifts, and his mingled terseness, pathos, and elevation of eloquence, ever called forth, is equalled only by the respectful sympathy which waits on him amidst the many trials of his later years.

Great domestic troubles from the death, one after the other of children of the household, came at Glasgow, which no doubt deepened the tenderness of a tender nature, but the public power and influence of Dr. Macfarlane increased with years. Of a portion of this period Mr. Graham writes:—

> But never was Dr. Macfarlane more felt in his real power than in times of trial. Then the manner, often outspoken, indignant, and humorous, sometimes also infelicitous, softened into a woman's tenderness, all the more felt because his heartiness and sagacity were never absent. This most excellent gift of comfort, which among hearts of sin and sorrow is always needed, leaves impressions of good on the mourner, and of gratitude to the consoler, which abide when public fame has passed away, or is prized at its true value. It was thus in concentrating himself on Christian work—upon work chiefly *circa sacra*—that Dr. Macfarlane spent his strength; leaving to others, such as Dr. William Anderson, the work equally needed in its place, *circa civilia*. Meanwhile the Voluntary controversy, in the main battle, was exhausted. Stray shots only were heard across what was once the wide and hot field of fight. The great Disruption Controversy took its place. It was felt by Voluntaries that their work had now told, and had gone into better hands for practical issues than their own. Moreover, respectful sympathy in many, and eager interest in all, made them look on silently, while their former antagonists in the Establishment were entangled in the cross-fire of their own internal struggle, and were fighting it out most gallantly and in all loyalty of conscience. For though the Free Church was not the child of the Voluntary controversy, the seed out of which that noble fruit came having been sown by the hands of Reformers and Covenanters, yet the atmosphere which the Voluntary agitation produced warmed and forced that seed into more speedy growth. Moreover, Dr. Macfarlane had now another work to do in Glasgow, and he was a man who did the one thing eminently needful for the moment, as for eternity. Into instant and immediate work he put all his force But when the Disruption came, he hailed it as Ralph Erskine would have done; and from that day to this, amidst all temporary alienations and permanent scars left by blows in old fights between men who were after all really on the same side, and a shyness to interfere, lest over-sympathy should rouse self-respect and pain sensitiveness, none have felt like the old Seceders, with the same intensity alike of sympathy and admiration as towards brothers of the same home, for the martyr-like struggles and victories of the Free Church.

Mr. Graham has some wise words relating to the union of the Relief and Secession Churches which took place during Dr. Macfarlane's Glasgow ministry, but we have not space to quote them. In 1855 Dr. Macfarlane came to London to preach the London Missionary sermon, and we have many interesting memoranda from his diary at this time. The greatest event of his life was, however, his removal to London in 1861 to take the pastorate of the Clapham United Presbyterian Church, which he held with unusual esteem and commanding influence until his death last year. As we get to this portion of his life the personal notes and extracts from his diary become more frequent. These will very fully reveal the man to such as did not know him. Chiefly they will find an ardent holiness conspicuous in his character, with, as we have already remarked, wonderful susceptibility to personal attachments. His work in London is very fully indicated here; and the narrative of it, with the incidental sketches, will be read with extreme interest, not to satisfy a morbid curiosity about men, but to satisfy a healthy interest in Christian work and great Christian workers. This will illustrate the Catholicity of the man. He was attending his sick wife in Devonshire:—

> On the evening of Thursday, the 7th, I was walking in one of the streets, and saw people going into a chapel. I asked the doorkeeper what it was. "Oh!" said he, "it is only a prayer-meeting." "Only," I replied, "is not that enough?" I went into a back pew, and could join in the services. It was the Wesleyan chapel. One of the speakers had heard it said that "much prayer foreshadows much blessing." The thought I found stimulating and encouraging. On the Friday I attended the Congregational chapel, and on the Saturday evening at the Plymouth Brethren place. In them all I found myself as much at home as at Erskine Church, or in Clapham. But it was on the Sabbath that I found that God was meeting me. I worshipped in the morning with the Wesleyans, and almost started when the preacher gave out for his text, "And God shall wipe away all tears from their eyes." It was a very capital sermon, and poured comfort into my soul. I perceived that it was sent of God. In the evening I went to the Baptist place, and there I also met God in the ordinance of preaching. The subject was, "The shadowings of immortality," and the text, "Christ bringeth life and immortality to light through the Gospel." It was a very impressive discourse indeed. I never heard in Scotland better discourses than I got in Teignmouth Wesleyan and Baptist chapels. It was a day by me to be remembered. Living as I was and am beneath the shadow of an impending and awful trial, these services were as music and nourishment to my very soul. On the following evening it was dark and howling. I found myself in a narrow lane, and was startled by the sound of praise. I followed till I came to a stair leading to an upper room. I ascended. It was a place of meeting belonging to the Primitive Methodists. The leader was in prayer, very earnest. Only five besides myself were present. At the end a dozen were present. He gave out as his text Isaiah xliii. 1, 2, "Fear not! when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee," &c. The sermon was really good, and made one less sad and fearful. On reflection, how is bigotry and sectarianism rebuked!

Here is a reference to Mr. Spurgeon:—

> I was walking in the cool of the evening following, in Clapham Park, when I unexpectedly met Mr. Spurgeon all alone. We walked and talked together for more than an hour upon the affairs of the kingdom. He gave me the history of the old Church of England rector, who sent every year his New Year Day's text—the father of the well-known Emily Faithfull, near Epsom. I wish I could transcribe much of that wonderful man's conversation with me on that evening. It was a great deal better than "John Ploughman's Talk." He is engaged to address our synod the week after next. I used the liberty to ask him how he could declare, as he had done, that if he were to leave the Baptists he would join the Free Church of Scotland, "You are an out-and-out Voluntary," I said, "and so

(*Continued on Page* 386.)

* *Memoir of John Macfarlane, LL.D.* By WILLIAM GRAHAM. (Liverpool: Oliphant and Co., and Nisbets.)

THE DAVID THOMAS UNIVERSITY SCHOLARSHIP.

The friends of the late Rev. David Thomas, of Bristol, being desirous that a suitable MEMORIAL of one so universally respected and loved, should be raised without delay, they have resolved that a University Scholarship, to be called "THE DAVID THOMAS SCHOLARSHIP," shall be founded, to be tenable at any English or Scotch University; and to be open to competition by Students for the Congregational Ministry at New College, London; the Western College, Plymouth; and Brecon College, Wales. This will serve to perpetuate his memory, in connection with that Body of which he was so distinguished an ornament.

It is well known that no one felt more deeply than he did the importance of a learned, cultured, and efficient, as well as godly, ministry; and it is believed that nothing would be more in accordance with his feelings than that his friends should associate his name with a fund which aimed at promoting so desirable an object.

It is hoped that the sum of £2,500 will be obtained for this purpose, and an earnest appeal for liberal contributions is thus made to the numerous friends and admirers of the late Minister of Highbury Chapel.

Signed on behalf of the Committee,

JOHN F. NORRIS, Treasurer,
Albion Chambers.

W. M. JACK, Secretary,
51, Park-street.

Bristol, April 12, 1876.

The following contributions have already been promised:—

Mr. William Sommerville, Bitton	£200	0	0
Mr. and Mrs J. F. Sommerville, Bitton	50	0	0
Sir Titus Salt, Bart, Halifax	50	0	0
Mr. Samuel Morley, M.P., London	50	0	0
Mr. Joseph D. Weston, Clifton Down	50	0	0
Mr. Augustus Phillips, Tyndall's Park	50	0	0
Mr. D. Parker Evans, Clifton	50	0	0
Mrs. Robert Norris, Clifton Park	50	0	0
Mr. Sparke Evans, Clifton	50	0	0
Miss Leonard, Tyndall's Park	50	0	0
Mr. Jonathan Evans, Tyndall's Park	50	0	0
Mr. Mark Whitwill, Redland	50	0	0
Mrs. David Thomas, Cotham	50	0	0
Mr. Samuel Thomas, Aberdare	50	0	0
Mr. W. P. Sibree, Redland	25	0	0
Mr. John Linton, Clifton	25	0	0
Mr. John F. Norris, Clifton	25	0	0
Mr. and Mrs. Rawson, Clifton	25	0	0
Mr. Frederick Wills, Clifton	25	0	0
Mr. W. H. Wills, Clifton	25	0	0
Mr. John Kemp-Welch, London	21	0	0
Mr. John D. Weston, Cotham	20	0	0
Mr. Josiah Williams, Redland	20	0	0
Mr. G. M. Jackson, Redland	20	0	0
The Misses Rawson, Clifton	20	0	0
Mrs. Solomon Leonard, Clifton	20	0	0
Mrs. and the Misses Budgett, Sneyd Park	12	0	0
Mr. Stewart Coleman, Bristol	10	10	0
Mr. Christopher Godwin, Sneyd Park	10	0	0
Mr. David Lloyd, Redland	10	0	0
Mr. Edwin J. Kelly, Cotham	10	0	0
Mrs. Price, Clifton	10	0	0
The Misses Price, Clifton	10	0	0
Mrs. Elworthy, Cotham	10	0	0
Mr. Joseph Craven, Bradford	10	0	0
Mrs. Punfield, Kingsdown	10	0	0
Mr. Alfred Price, Stoke Bishop	10	0	0
Mr. William S. Capper, Cotham	10	0	0
Mr. Charles Boorne, Cotham	10	0	0
Mr. Leonard Thomas, Cosley	10	0	0
Rev. H. A. Thomas, M.A., Redland	10	0	0
Miss Reynolds, Bristol	10	0	0
Mr. Patrick Watson, Dundee	10	0	0
Mr. I. Perry, Chelmsford	10	0	0
Mr. S. N. Price, Redland	10	0	0
Sums under £10	143	13	0

APPEAL on behalf of the Rev. LEWIS EVANS, of NEWPORT, Monmouthshire.

The numerous friends of this much-esteemed and beloved Minister, who have interested themselves in the Fund now being raised to replace the heavy losses he has so recently sustained, are informed that the SUBSCRIPTION LIST will CLOSE on Thursday, May 4; and all intending donors are earnestly requested to send in their contributions before that day, to either of the undersigned gentlemen, by whom they will be gladly and gratefully received.

BENJAMIN EVANS,
Late Mayor of Newport.

SAMUEL R. PATTISON,
Mansion House Chambers,
11, Queen Victoria Street, London.

CHARLES THEODORE JONES,
96, Grove Lane, Camberwell, near London.

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Signed on behalf of the Committee—

Mrs. GUEST, President, 12, Clarence-place.
Mrs. NATHAN, Treasurer, Sunny Vale.
A. E. (Miss) RIDER, Secretary, Harmer-street, Gravesend.

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SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

THE ANNUAL PUBLIC MEETING
will be held at the
METROPOLITAN TABERNACLE, Wednesday, May 3.

JOSEPH CHAMBERLAIN, Esq., Mayor of Birmingham, will take the Chair at 7 p.m.

Further particulars will be announced. Admission by tickets.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants' Inn, Fleet-street.

CONGREGATIONAL UNION of ENGLAND and WALES.

Rev. T. W. AVELING, D.D., Chairman.

The FORTY-SIXTH ANNUAL MEETING of the Congregational Union of England and Wales will be held in LONDON on the 8th, 9th, and 12th days of May next.

ALEXANDER HANNAY.

Memorial Hall, 18th April, 1876.

CONGREGATIONAL UNION LECTURE.

DR. MELLOR'S next LECTURE—the last of the series—will be DELIVERED in the MEMORIAL HALL on Wednesday Evening next, 26th inst., instead of Tuesday evening.

Subject—"The PRIEST at the CONFESSIONAL."

The Chair will be taken at Seven o'clock. Admission free.

ALEXANDER HANNAY.

UNITED METHODIST FREE CHURCHES.

The NINETEENTH ANNUAL MISSIONARY MEETING will be held in EXETER HALL, Strand, on Monday Evening, April 24th, 1876.

Doors open at 5.45. Chair to be taken at 6.30 by
WILLIAM BUTLER, Esq., of Clifton.

The Revs. Joseph Kirsop, President of the Annual Assembly; Chas. Garrett, Wesleyan Minister; John Myers, Robert Bushell, General Missionary Secretary; W. Micklethwaite, late of Sierra Leone; John Haslam, Esq., J. P. Preston, and T. Boddington, Esq., Manchester, will take part in the meeting.

Tickets may be had from the Rev. T. Newton, 11, Salisbury-square; or the Secretary, Rev. Nath. Fysh, 129, Warwick street, Pimlico; or Mr. Geo. Lowe, 44, Brompton-road, S.W.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The THIRTY-FIRST ANNUAL MEETING will be held (D.V.) in EXETER HALL, Tuesday Evening, April 25, 1876.

The Right Hon. EARL OF SHAFTESBURY, K.G.,
will preside, and will be supported by
Samuel Morley, Esq., M.P.; Rev. Robert Maguire, M.A., Rector of St. Olave's, Southwark; Charles Edward Lewis, Esq., M.P.; Rev. Joshua C. Harrison, Minister of Congregational Church, Camden Town; Samuel D. Waddy, Esq., M.P.; and Rev. William Brock, Minister of Baptist Church, Hampstead.

The doors will be opened at Seven, and the Meeting will commence at Half-past Seven.

Tickets may be had of James Nisbet and Co., 21, Berners-street, Oxford-street; Westerton, 27, St. George's-place, Knightsbridge; Hatchards, 127, Piccadilly; Stanford, 55, Charing Cross; Larner and Blackbourne, 58, Elizabeth-street, Eaton-square; Ambrose Tapper, 29, Buckingham Palace-road, Pimlico, and at 40, Westbourne-grove; Alvey, 119, Newington Causeway; G. E. Waters, 97, Westbourne-grove; Warren Hall and Co., 88, Camden-road, N.W.; Burdekin, 97, Upper-street, Islington; Hodder and Stoughton, 27, Paternoster-row; The Book Society, 28, Paternoster-row; Williams and Co., 29, Moorgate-street; and at the Offices of the Association, 165, Aldersgate-street, E.C.

W. EDWYN SHIPTON, Secretary.

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*** As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the NONCONFORMIST has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

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TO CORRESPONDENTS.

"J. E. Flower" next week.

The Nonconformist.

WEDNESDAY, APRIL 19, 1876.

SUMMARY.

THE Easter holidays brought weather more inclement and perverse than usual. Good Friday was cold and cheerless, though a great improvement on the preceding day, when many persons intent on a seaside change for a few days must have been deterred from leaving home by the snow, sleet, rain, thunder and lightning, which made Thursday exceptionally disagreeable. Though the weather on Easter Monday was not genial, it was so far improved that outdoor recreation was possible. The various places of interest in London, museums and exhibitions, were thronged by orderly multitudes, and the railways were kept in full employment all day. The monster places of entertainment north and south—the Crystal and the Alexandra Palaces—received their quota of holiday makers, some 60,000 each, equal to the population of two second-rate towns; and general report indicates an improved style of spending this great national holiday, and less than the usual excess in coarse and degrading indulgences.

The quietude of the recess has been relieved by a Liberal demonstration at Retford, in connection with the recent election, when Mr. Bristowe polled the large number of 3,351 votes. We are told that the proceedings throughout were "lively and enthusiastic"—a result which could hardly be due to the speech of Mr. Lowe, who discussed the prospects of the Liberal party with his usual want of tact and in a desponding spirit, while even his cynical criticism of the Government policy was feeble and ineffective. Once again Mr. Lowe has defended the late Government. Surely it is time that the Liberal leaders should refrain from vindicating their past conduct, and concentrate their thoughts on the future. No doubt, as he says, the Liberals in Parliament, apart from the Home Rulers—whom Mr. Lowe very properly declines to regard as allies—are a "small minority," but the present is not the time for their leaders to proclaim the fact. Why talk of overwhelming majorities when public opinion is turning so rapidly against Mr. Disraeli and his colleagues as almost to alarm their opponents on the front Opposition bench? It would certainly be better for the cause that Mr. Lowe should not be invited to take part in future Liberal meetings. There was not a gleam of encouragement in his speech at Retford, nor a word spoken by him to animate those who are ready to fight for progressive reform, but a discreditable shirking of all the questions that are likely to enlist the sympathies of the Liberal party.

The result of the pending county elections will be watched with more than ordinary interest. The Liberals are contesting both East Cumberland and North Norfolk. Mr. E. S. Howard is the Liberal candidate for the former constituency, and comes forward under the auspices of Sir Wilfrid Lawson, Mr. George Moore, and other prominent members of the party. The Royal Titles Bill is a prominent topic of platform condemnation, and it remains to be seen whether the question has any great interest for the Cumbrian farmers. The Liberals of North Norfolk have an excellent candidate in Sir T. Fowell Buxton, whose friends are prosecuting a vigorous campaign, and whose course, while he was in Parliament, entitles him to the hearty support of Nonconformists. A correspondent, "S. L.," who has been consulting "Hansard" on the subject, writes:—

> I find that all through the three years when Sir T. F. Buxton represented King's Lynn, he, though well known to be an honest Churchman, was a firmly devoted friend of Nonconformists. In illustration of this assertion I may point to the division list on the Tests Abolition (Oxford) Bill in March, 1866, where he will be seen to be one of the 217 members who voted for the second reading of that most righteous measure. In the April of the following year I find Sir Fowell's name on the list of 253 legislators who supported an amendment to the effect that the provisions of the Tests Abolition (Oxford) Bill should be extended to the University of Cambridge. In 1868 there was no division on this bill in the House of Commons, and in the winter of that year, Sir Fowell, mainly, as I believe, through his determination to support Mr. Gladstone's grand plan for the disestablishment and disendowment of the Irish Church, lost his seat for King's Lynn. It was not till 1871 that the gates of our English Universities were flung open wide to Dissenting communities, after having been closed against them for more than two hundred years.

There is to be an International Exhibition in Paris in 1878, and a decree to that effect has been issued by President MacMahon. In announcing this decision, the Minister of Agriculture and Commerce remarks:—"France declares it to be her intention to persevere in the ideas of moderation and wisdom which have inspired her policy during the last five years. She proclaims her desire for peace, which has alone the power to render human activity really fruitful by giving it security. We have confidence that her appeal will be sympathetically received and that the year 1878 will be marked by a glorious page for civilisation and for our own country in the annals of the *fêtes* of industry." This is a very pleasant assurance. It is remarkable that in proportion as the French Republic has become more firmly established, pacific ideas have been more in the ascendant. The thought of a "war of revenge" is happily dying out, and the German papers applaud the idea of a new international exhibition at Paris with great cordiality, and promise on behalf of the industries of that Empire a thorough co-operation.

While the flunkeyism of England, in opposition to the general feeling of the country, is looking forward with childish expectation to the transformation of Queen Victoria into an Empress, our American cousins have got a live Emperor in their midst. There has been a considerable rush at the Brazilian potentate in New York, but His Imperial Majesty objects to be treated otherwise than as a private gentleman, and prior to the opening of the Centennial Exhibition at Philadelphia, he has gone on a visit to San Francisco. Meanwhile, Congress is dealing, or attempting to deal, with the charges of bribery and corruption on the part of high officials, and the Democratic party is making the most of these revelations with a view to the approaching Presidential election. The filling-up of the post of Minister to England remains a difficulty with General Grant. General Butler's influence and intrigue have managed to prejudice the Senate against Mr. Dana; the adverse decision of that body being commented upon by the independent newspapers in a tone of intense disgust.

THE SMOULDERING EASTERN QUESTION.

PUBLIC opinion on the continent is just emerging from another phase of misgiving nearly amounting to panic in reference to the insurrection in Bosnia and Herzegovina. Count Andrassy's Note, agreed to by the three Imperial Courts, and commended to the serious attention of the Porte by the other great Powers, has turned out in practice to be an utter failure. It sketched with moderation and skill the reforms necessary to the pacification of Turkey's rebellious provinces, and it left the enforcement of these reforms to the Government of the Sultan under high moral pressure. The insurgents, who have contrived in the face of great privations and hardships to hold their own throughout the winter months, are not disposed to act upon the conciliatory advice of Austria. Baron Rodich's mission to them has not succeeded in shaking their firm determination. The Governor of Dalmatia, who is regarded as personally favourable to their interests, tried upon them the influence of praise, flattery, coaxing, we had almost said cajolery, without effect. They demanded some more solid guarantee of justice and good government than they were able to find in the assurance of the Sultan. They did not reject outright the programme of Count Andrassy, but they proposed such modifications of it as they well knew would not be listened to at Constantinople. Baron Rodich, baffled in his efforts to win over the assent of the insurgent chiefs to the Austrian proposal, assumed a more menacing attitude; warned them against expecting the countenance of the great Powers in their prolongation of the struggle; told them to place no reliance upon any hopes they might entertain of being joined by Servia and Montenegro; and intimated to them pretty distinctly that Russia, quite as strongly as Austria, disapproved of any further appeals to arms. The chiefs, possibly because they were sceptical of the sincerity of this angry remonstrance, replied that they could not be worse off, even if the most formidable punishment were inflicted upon them by the Powers, than they would certainly be if, under the circumstances which exist, they should be weak enough to confide in the hollow promises of the Porte. Like Sempronius, therefore, their "voice is still for war."

What is the Porte to do? It is bankrupt as well in character as in purse. Nominally, no doubt, the Ottoman Empire possesses resources incalculably vaster than those of the rebellious provinces. But it cannot avail itself of them promptly enough to answer its present purpose. If the insurgents could cope with it during a winter campaign, are they likely to succumb to it now that spring is at hand, when there will be far fewer severities to contend with in keeping the field? Besides they assure themselves, not without cogent reasons, that they will presently be joined by Servia and Montenegro, the rulers of which provinces find it all but impossible to restrain the ardour of their subjects against Mussulman supremacy. Nay, if the fire be once thoroughly kindled no one can foresee the extent to which it may not rapidly spread, for it is not impossible that before the advent of autumn the whole south-eastern part of Europe may be wrapped in one general conflagration.

The rulers of Turkey, it is to be apprehended, neither can nor will pacify their insurgent provinces. How are Count Andrassy's proposed reforms to be carried out? There is many a politician who believes that in the last resort Austria will occupy the area of disturbance with a view to annexation. There is very little chance of this. Austria Proper does not desire it, Hungary will not have it, Russia is not likely to permit it, the insurgents themselves greatly deprecate it, and, as a matter of course, the Sultan might be expected to resent it with fiery indignation. There seems to be upon the surface of affairs no likelihood that any such step will be resorted to. Possibly, it has been at the secret suggestion of Russian diplomacy that the press of that empire has lately assumed such an ominously querulous tone in regard to the affairs of South-Eastern Europe, and to the administrative action of Austria with a view to peace. It is this intervention of the semi-official press of Russia, coupled with the failure of Baron Rodich's mission, which has scared continental politicians, who saw in these events, or thought they saw, signs of an approaching rupture of the triple Imperial alliance.

There can be little doubt that the situation is one of great delicacy as well as gravity. The three empires may still be substantially united in their purpose to maintain the peace of Europe, and Germany may be watching with keen solicitude the somewhat strained relations

preserved down to the present time, between Austria and Russia. But it can hardly be contended with success that the resources of diplomacy have been exhausted, simply on the ground that Count Andrassy's project has come to naught. We cannot ourselves pretend to divine what schemes political ingenuity might not devise to accomplish the ends which the Andrassy Note has failed to obtain. It has been suggested, we know, that the Powers should draw a *cordon* round the Turkish Empire, and allow the antagonists to fight it out between themselves. We do not say that in the last resort such a line of policy may not be adopted, but we feel tolerably confident that it will not long be persevered in. Should the Porte prove itself able, in such case, to crush its rebellious subjects, is it probable that Russia would be contented to stand by and quietly witness the cruelties sure to be perpetrated on the unfortunate insurgents? Has she not assumed to herself the responsibility of protecting the Christian population of South-Eastern Europe? Then, on the other hand, what if the disaffected provinces should succeed in wresting from Turkey their entire independence? Would Austria be likely to assent to it, or would Russia forego her long-cherished but long-deferred schemes of appropriation? Looked at from whatever side, the question raised by the present insurrection is one full of difficulty and danger. Hence, it may be plausibly surmised that neither of the Great Powers will give countenance to an audacious line of policy. They will be patient. They will attempt again and again by some mode of compromise to placate the rebellious subjects of the Porte, whilst they preserve intact the territorial rights of the Porte itself. In the light of experience it would be rash to say that they will not succeed. It is not to be anticipated that diplomacy will settle once for all the Eastern Question, but surely it should prove itself competent to postpone the opening of it to a more or less remote and convenient future.

LIEUTENANT CAMERON.

It is satisfactory to find that Dr. Livingstone's unfinished work has fallen into competent hands. Early in 1873 Lieut. Cameron accepted the commission of the Royal Geographical Society to proceed to Ujiji for the purpose of ascertaining the position of the great discoverer, and of rendering him aid. On his way up the country from the East Coast he was met by the melancholy intelligence of Livingstone's death, and was enabled to secure the transport of the body to an honoured grave in Westminster Abbey. But the young lieutenant felt that the truest honour which could be done to the deceased explorer was to resume the work interrupted by death, and, if possible, to carry it to a successful termination. How far that heroic task has been accomplished, and what still remains to be done will be best understood by a brief summary of what had up to that time been effected towards a solution of the great geographical problem of the day.

At the beginning of this century the map of Africa was a vast blank fringed by a few regions on the coast well known to commerce, and some of them celebrated in history. The Sahara district on the north, the fatal character of a large portion of the west, the difficulty of navigating the upper reaches of the Nile, and perhaps the obstructiveness of Portugal where this power had obtained a footing, sufficiently explain the otherwise amazing fact that the central continent of the world, where Darwin supposes humanity to have had its origin, was, within the memory of the living generation, the least known of all habitable regions on the earth. Apart from the travels of Mungo Park, which brought no permanent result, Petherick, Barth, Baker, and Schweinfurth have the credit of having opened up the northern regions of Africa. But their labours up to a recent date only served to entangle the problems of the Nile and Congo in a deeper perplexity. The real strategic key to African discovery lay farther to the south in a wonderful region of mountain and water, of which little or nothing was known except by vague report; and this region was first effectually opened up by David Livingstone. Inspired by missionary zeal, he penetrated from the Cape far beyond the range of civilisation or even of wandering sportsmen; and in a march across the continent from sea to sea, unveiled a country which may well be described in the words of Moses as "a land of hills and valleys, drinking water of the rain of heaven; a land which the Lord God careth for; the eyes of the Lord are always upon it from the beginning of the year even unto the end of the year." By its northern watershed this Zambesi country is connected with an even more interesting, and perhaps wealthier region of lakes, to the investigation of which Livingstone's final efforts were devoted. He believed that in the great lake Tanganyika he had discovered the ultimate sources of the Nile. But experienced geographers doubted whether the levels of the lake and the river could possibly be reconciled. On the other hand, between Tanganyika and the west coast lay a vast unknown region, at the extremity of which the Congo pours into the sea a flood of water implying some mighty sources far inland. But the last touch was given to the perplexity of the question by the failure of both Livingstone and Stanley to find any outlet to the lake, although they carefully circumnavigated its shores. Still, an outlet it must have, because its waters were fresh, and therefore manifestly provided with some other relief than that of evaporation.

The work Lieutenant Cameron had to do was to find that outlet of lake Tanganyika, and if possible, follow the stream through all its windings until it could be identified either with the Nile or with the Congo. The outlet was found towards the southern end of the lake in the river Lukuga; its slow current and the tangled grasses encumbering its stream, having deceived the previous explorers. But the programme could not be carried out in its entirety. Lieutenant Cameron ascertained, as we understand him by actual inspection, that the Lukuga does flow into the stream joining the lakes Bangweolo, Moero, and Camalonda, the latest discoveries of Livingstone. But the flow of this river is northwards, and the hostility of the natives compelled Lieutenant Cameron to turn his steps south-eastwards until he arrived on the coast at Benguela, some 500 miles south of the Congo estuary. Under these circumstances it is clear that the identification of the Lukuga with the Congo is only a matter of inference—an inference, however, which seems to be strongly supported by facts. A glance at the map will show how difficult, if not impossible, it is to conceive that the Lukuga can be the source of any other river than one of the two that have been mentioned. Now Lieutenant Cameron seems to have been exceedingly careful in his observations both of level and position. And Sir Henry Rawlinson, as well as other distinguished members of the Royal Geographical Society, pronounce those observations to be absolutely irreconcilable with the theory that the Lukuga flows into the Nile. It must therefore flow into the Congo. But without in the least degree detracting from the gratitude due to the young discoverer, we may be permitted to regret, that as to the course of the stream we are left as ignorant as ever.

Under these circumstances conjecture may be allowed. And we recall with interest the singular fact to which perhaps sufficient attention has not been given, that Schweinfurth on his visit to the Niam-Niam, whose territory lies on the equator, crossed a large river flowing due west, on a level which, if we understand that traveller rightly, must entirely exclude it from the waters of the Nile. If now the reader will please to look at any good map of Africa he will see that the region lying immediately north and south of the equator, between 15° and 26° west longitude, is almost an entire blank. Let him mark down Livingstone's chain of lakes with a river flowing through them northwards; let him note Scheweinfurth's Welle, a large river near the equator, flowing westwards; let him observe that the final course of the Congo is from the north-east; and it will seem not improbable that the problematical river joins these three points by a wide semi-circular sweep.

This, however, remains to be determined. But, meanwhile, Lieutenant Cameron brings to light facts concerning the political and social condition as well as the natural resources of Central Africa which are even of more importance than a correct map of the Nile or the Congo. He has found an internal slave-trade, fed by the commerce in ivory—a trade of such a character that the capture of fifty or sixty slaves represents the slaughter of 500 people. He has not made the acquaintance of the great chief Matiambo, whom Livingstone was so desirous to meet. But, in intersecting the eastward path of his predecessor, he has discovered another political power, Cassongo, who appears to exercise a very wide influence. It is almost impossible to attach too much importance to a right estimate of the powers possessed by these barbarous suzerains. Notwithstanding our inconsistency in petting a slave power in Egypt, we believe that this country still cherishes the consciousness of a mission to suppress the slave-trade wherever its influences can reach. This can never be done in Africa until the tribes concerned in this iniquity are convinced that legitimate commerce will yield to them far more valuable results. But scattered tribes are not so easily brought within the range of reason, as is some cunning supreme chief ever on the watch for his own profit. Let commerce bring its golden arguments to bear on the two or three barbarous powers which apparently dominate Central Africa, and much good may be expected. It is in the light of such possibilities that Lieut. Cameron's heroic march of two years and a-half appears in its true importance.

Literature.

(*Continued from Page* 383.)

are we. I think your preferences should be all on out side." He admitted it; but said he really did not understand our difficulties in the North. He said he had been brushing up his Latin of late, for the purpose of consulting the old notes on the Psalms—brief notes on which he is now publishing. He was very severe upon the modern speculations against the eternity of future punishment. I used the liberty of telling him the method of my Sabbath's discourse on "Simon Magus," with which he seemed pleased. The more I see and know of Mr. Spurgeon, the more I am convinced that he is a man sent from God. May the Lord spare him long!

Mr. Graham follows this up by an interesting statement:—

> The two, both frank and outspoken, neither of them mystical in their devotional feelings, either in the depth or the shallowness of such, nor conventional in their free, manly conversation, had very much in common, and found mutual satisfaction. Every Sabbath morning, as they proceeded to their pulpits, they gave a look and token of cheer to each other. Mr. Spurgeon, in driving down to the Tabernacle, usually came upon Dr. Macfarlane as he slowly paced to Trinity Church, pondering over his services, and preparing his spirit for them; and at almost the same point of the road, so regular and punctual were both, the one looked up from his notes and the other aside to the open window of the carriage, and gave kindly recognition.

We have quoted sufficient to show the character of this volume, which we pass to the reader with the heartiest commendation.

*MR. SPURGEON ON COMMENTARIES.**

Mr. Spurgeon has gained for himself a "degree" as a preacher which entitles him to be heard on all matters that pertain to the pulpit, and those who welcomed his "Lectures to my Students" will welcome this companion volume on "Commenting and Commentaries." Without any indiscriminate censuring of hortatory addresses or topical sermons, he believes that expository preaching is greatly needed, and that all preachers would be better if they were more able expounders of the inspired word. Now "divines who have studied the Scriptures (he says) have left us great stores of holy thought which we do well to use. Their expositions can never be a substitute for our own meditations, but as water poured down a dry pump often sets it to work to bring up water of its own, so suggestive reading sets the mind in motion on its own account. Here, however, is the difficulty. Students do not find it easy to choose which works to buy, and their slender stores are often wasted on books of a comparatively worthless kind. If I can save a poor man from spending his money for that which is not bread, or, by directing a brother to a good book, may enable him to dig deeper into the mines of truth, I shall be well repaid." For this purpose, he tells us, he has toiled and read much, and passed under review some three or four thousand volumes. From these he has compiled the catalogue which occupies 160 of the 200 pages of the book before us. And even those who are not prepared to accept his verdict will find this catalogue exceedingly useful.

Mr. Spurgeon's judgments on books are influenced, no doubt, partly by his mental idiosyncrasy. It could not be otherwise. And we are not surprised to read the glowing terms in which he describes Matthew Henry and John Trapp. And yet he is not an indiscriminate eulogist. For example, while he says, "Trapp is my especial companion and treasure; I can read him when I am too weary for anything else; Trapp is salt, pepper, mustard, vinegar, and all the other condiments;" he says likewise, "Some of his remarks are far-fetched, and, like the far-fetched rarities of Solomon's Tarshish, there is much gold and silver, but there are also apes and peacocks." Mr. Spurgeon, it will be seen, cannot repress his humour. Of an exposition of the New Testament by a Thomas Boys, he says, "Students do not require this *Boys'* exposition." The comment on Dr. Joseph Parker's "Homiletic Analysis of Matthew," is:—"Dr. Parker is an able, though somewhat——. But stop, he is a near neighbour of ours!" He is

* *Commenting and Commentaries: Two Lectures Addressed to the Students of the Pastor's College, Metropolitan Tabernacle; together with a Catalogue of Biblical Commentaries and Expositions.* By C. H. Spurgeon, President. (London: Passmore and Alabaster.)

not so reticent, however, about a nearer neighbour, for of Dr. David Thomas's "Homiletical Commentary," he says—"We hardly know a more suggestive book." His theological opinions do not prevent his doing justice to men of another school. Of Dr. James Morison's "Commentary on Mark," he says—"A deeply learned work; we know of none more thorough. Differing as we do from this author's theology, we nevertheless set a high price upon this production."

Mr. Spurgeon's description of the "Speaker's Commentary," as it is called, seems to us to fall far below its merits. "Of course it is a great work, and contains much which tends to illustrate the text; but if you had it you would not turn to it for spiritual food, or for fruitful suggestion, or if you did so, you would be disappointed. The object of the work is to help the general reader to know what the Scriptures really say and mean, and to remove some of the difficulties. It keeps to its design, and in a measure accomplishes it." Now, is it not the *chief* object of a commentary to help the reader to know what the Scriptures really say and mean? And if the preacher is aided to acquire a correct understanding of what God really says in His Word, is it not the greatest benefit he can receive from other students of the Word? Those who can assimilate into their own nature such "commenting" as Trapp's, as Mr. Spurgeon can, and reproduce it in the new forms which the assimilating mind gives it, may attain much raciness and pungency of speech. But we should dread the effect of much of Trapp on common minds, and should expect, as the result, more of "the apes and peacocks" than of "the gold and silver." Nothing can be accepted as compensation for a true and genuine rendering of revealed truth to those who wait on the Christian ministry. A truth this, to which none will assent more cordially than the honoured minister of the Metropolitan Tabernacle.

GEOLOGY FOR STUDENTS.[*]

Mr. Green has written a really able book, full of information, admirably arranged, and calculated to be extremely useful. He is too apt to depreciate his own work, speaking of it as no more than a compilation; but it is so simple, and at the same time systematises so well, and presents general results so clearly, that it may well claim to be something more. To write a a good handbook to any science is not such an easy matter. There must be reserves; else many signs soon betray the lack. And in no department is this more true than of geology. For, notwithstanding that geology is by comparison a modern science—being still somewhat less than a century old—its relations and subdivisions multiply every year; so speedily, indeed, that it may well be said it is already the parent of many sciences—mineralogy, petrology, terrestrial cosmogony, and paleontology being the most notable. Each of these is now a sufficient study by itself; but as Professor Page has well pointed out, the geologist must master the drift of each, and not fall a whit behind in command of their several results. Professor Green has shown in this handbook how these sciences interlace, and how the geologist must consider their various results, before he can be justified in generalising; and he thus sums up, very aptly, as we think, the peculiar influence which the speculative side of the study exercises:—

"In spite of the elementary character of the work," he says, "I have not thought it desirable to shut out altogether those speculative branches of the subject in which we are at present only feeling our way darkly along, and have not yet been able to arrive at any conclusion whatever. It has been objected to natural science in general, and the objection applies with special force to geology, that it is unsuited for an instrument of education, because much of it is uncertain and liable to be upset by new discoveries, and much of it is at present little more than a blank. But it is this very circumstance which seems to me to constitute one of the chief claims of science to rank high among educational tools. The multiplicity of its unsettled points causes it to make constant calls on the imagination, and so to fill a corner hitherto unoccupied in the educational programme, for the results of mathematics are too certain and those of classics too stereotyped, to leave much scope for imaginative ingenuity. In short, let us have mathematics with its severe logic to develop our reasoning faculty, literature and art with their elegances to form our taste, and natural science with its vexed questions and unsettled problems to stimulate and at the same time guide our imaginations, and we shall have a curriculum with every requisite for developing the intellect all round, and producing that highest result of culture—a many-sided mind."

This is a word which at the present time is well-spoken, for the tendency has been so marked in our educational methods to run in one direction at the expense of the others, that it can hardly be too much emphasised. At the same time, however, it is not well to give too much prominence to the problematical and speculative side of geology; for there is a limit within which the results are exact and decided enough, else Mr. Green could not have made so good and so interesting a book as he has done. After a chapter on descriptive geology, in which he favours us with a list of leading definitions, he then passes on to consider the process of denudation—the action of rain, running water, frost and ice, and wind; then, naturally, he passes on to consider the uses of waste in the economy of the earth, and is led to show how deposits are being constantly formed—how the process of renovation and rebuilding proceeds at equal pace with that of eroding and wasting; and here he advances on the central theme of speculative geology, adopting a kind of modified uniformitarianism, making considerable use of the recent masterly works of Mr. James Geikie and Dr. Croll. On this head he says very well:—

While we resolutely reject agencies differing in *kind* from those of the present day, we may yet allow of a difference in *degree*, and admit the possibility of the change in life having been more rapid in former times than now, and so not exceed the limits in time to which physical speculations seem to tie us down. . . . . It behoves us to be very candid how we appeal to causes differing in kind from any of which we have had any experience, still we must not lose sight of their being forces which are periodic in their action, and yet recur so seldom that the span of human experience has not been long enough to witness even a single instance of of their display."

This we think is a cautious and at the same time a philosophic view of the matter. Of the many excellent pieces of description scattered through the volume, carrying a weight of thought and observation with them, we can afford to give but one specimen on the partings in seams of coal—which is also a good evidence of the attractive clearness of the style:—

Thick seams of coal are very frequently made up of a number of different beds separated by layers of "partings" of shale or sandstone, and these partings are very variable in thickness; we frequently find that a parting, which has been a mere fraction of an inch in thickness over a large area, swells out in a certain direction till it becomes many feet thick. The Thick Coal of South Staffordshire for instance is in the centre of the field a mass of coal thirty feet in thickness and is practically a single seam; even under this form, however, it is readily seen to be made up of a number of beds, parted from one another by planes of stratification, and differing in character and quality; as we trace the seam northwards, partings come in between the beds, and thicken to the north; and, in a space of five miles, the single seam of thirty feet has become split up into ten coals, which, with the measures between them, make up a thickness of 500 feet.

We can readily understand how partings were formed. When a certain thickness of vegetable matter had been accumulated, it was lowered beneath water, and mud or sand deposited on the top; but the submergence lasted only for a very thin layer being laid down—then the whole was raised again, and vegetable growth and formation of coal began afresh.

We heartily recommend this admirable book to all those of our readers who take an interest in scientific—more especially geological—studies; and we shall look forward with interest to the other volume which Mr. Green proimses as a companion or supplement to this one.

ROBINSON ON THE REVELATION.[*]

The name of William Robinson will not soon be forgotten in Cambridge, nor will it be forgotten by those many students scattered abroad, both Conformist and Nonconformist, who enjoyed occasionally, or regularly, his pulpit ministrations. Hearers, who become readers of these pages, will not find it difficult to "recall the kindling eye, the enrapt look, and the earnest tones of the speaker as he gazed in at the open door of the Apostle's vision, or described the glories of the New Jerusalem, or pleaded with them 'to wash their garments, that they might have a right to the tree of life.'" And others who had not the privilege of hearing will welcome anything from the pen of so able and thoughtful a man. The expositions contained in this volume were given to the author's congregation in 1867 and 1868. A few weeks before he left home for America in 1874, a wish was expressed that he would publish them. He replied, "When I come back from America, I will see to it. I shall have more time then,"—intimating that he should then be able to give them a careful revision. That design was not fulfilled, for he never returned, and the book remains of necessity without his revision, and without those alterations which fresh or further thought might suggest. But as it is we welcome it.

As to the date of the writing of the Book of Revelation, Mr. Robinson adheres to the old opinion, founded on the statement of Irenæus, that it was written towards the end of the reign of Domitian, that is about A.D. 95 or 96. For the difficulty which drives many to assign to it a much earlier date—that arising from the great difference in style between this Book and the Gospel and Epistles of John—he finds a new solution. He believes it probable that John *wrote* the visions of the Book while in that state of trance in which he received them—a solution which is at first more likely to excite a smile than to command approval. But Mr. Robinson's argument is more easily laughed at than answered. Among the earliest instructions addressed to the seer was this—"What thou seest, write"; and ere the vision closes the command is repeated, "write." When the narrative advances to the epistles to the seven churches, every one of them is prefaced by the command, "write." In the tenth chapter we are told of a mighty angel coming down from heaven, having in his hand a little book, and he lifted up his voice as with the strength of a lion, and thunders rolled vocal with information; and, says the apostle, referring to the very midst of the vision, "*I was about to write*," *i.e.*, he was about to write while in a state of trance, but the command reached him, "Seal up these things and write them not."

To remove the incredulity with which the idea of writing while in a state of trance is likely to excite, Mr. Robinson quotes cases from Abercrombie's well-known work on the Intellectual powers, and from his own knowledge, in which persons have written and done other marvellous things while in a state of somnambulism. And then he shows the bearing of his theory or hypothesis on the style of the book. "It is well known that there are certain bodily affections, under the effect of which a human being is carried back in some one respect to the time of early life." There is cited the instance of a lady who, when ill, spoke in an unknown language. After some difficulty it was discovered to be Welsh. And the mystery was afterwards solved by the discovery that in her childhood she had a nurse who was a native of Brittany, where the language is substantially the same as that of Wales. This is by no means a solitary case. Now the Book of Revelation is written in such Greek as we should expect from the Galilean fisherman, rugged and ungrammatical, rather than in such Greek as he acquired by his long residence in Asia Minor. And the state of trance in which he wrote the Revelation, is the explanation of the fact that the Apostle wrote it in the style of his youth, not of his old age. This solution, which we state without any attempt to discuss it, receives, as Mr. Robinson himself says, some sanction from the opinion of Dean Alford, who says, "If the Gospel and the Apocalypse belong to one and the same writer, we must seek for the cause of their diversity, not in chronological but rather in psychological considerations."

We cannot say that Mr. Robinson's exposition of the famous passage in chapter xx. respecting the thousand years and the first resurrection approves itself to our judgment—differing, though it does, from the ordinary premillennial interpretation. But it would require a review, not a brief notice, to discuss this and other points. The whole work is so clear and thoughtful and devout, that we consider it worthy of a place among our best expositions of the Book of the Revelation of St. John.

MUSICAL TALES.[*]

In spite of a certain effusiveness and overstrained sentiment, these tales show not a little power in the interpretation of special moods of mind, and communicate a good deal that is interesting respecting the most important epochs in the lives of the great composers. But the author is apt to mislead as well as to stimulate by the method adopted. We find ourselves oftentimes puzzled to discriminate between what is actual fact and what is pure fancy. Very great freedom is used, where a little more exactitude might have been observed. We suppose it is to cover this element, and to meet any objection that may be raised to it, that the word "phantasm" is used in the title-page; and certainly it is in not a few cases fully justified. The plan is to take some little fact or incident in a great musician's life, and to weave out of it a sort of fairy-romance, in which we have a good deal of that *Zauberei*, so pleasant in Tieck and Novalis, but apt to become somewhat grotesque when brought into sharp association with real affairs. The German people can stand a good deal of this sort of thing in connection with their great men, no doubt; but we are not sure that in this case the anonymous editor might not have, in his own interest as well as in that of the author, have pruned a little in view of an English audience. We believe, however, that there

[*] *Geology for Students and General Readers. Part I. Physical Geology.* By A. H. Green, M.A., F.G.S., Professor of Geology in the Yorkshire College of Science, Leeds, &c., &c. (Daldy, Isbister and Co.)

[*] *Exposition of the Book of Revelation.* By William Robinson, of Cambridge. (London: Hodder and Stoughton.)

[*] *Musical Tales, Phantasms, and Sketches.* From the German of Elise Polko. (Samuel Tinsley.)

is an ever-increasing community in our country who are daily becoming more familiar with the lives of the great composers, and who will, in a certain respect, be prepared to welcome such a volume as this. What we most regret is that the author did not add a few notes to tell us how far we were to regard her substratum as real fact—this would have added immensely to its usefulness. We have glimpses of Mozart, Haydn, Scarlatti, Gluck, Beethoven, and many more. Even Benjamin Franklin becomes the centre of a very pretty and suggestive romance, titled "The Invention of the Harmonica," and we are strangely interested in Mrs. Davies and her daughters. "The Cat's Fugue" is another most enticing sketch. Mary Davies, who promised to become a fine singer, we are told, lost her voice, and Franklin set himself to invent a substitute for it—a "second voice"—which he found at length in the harmonica, and the sketch ends in this very touching style :—

When Mrs. Davies was dead, and Cecilia a celebrated singer in Italy, Mary returned to London, and now discovered that her second voice had undermined her health far more than the first could have done. She withdrew from society, and lived in the strictest retirement, scarcely receiving her most intimate friends. Alone, separated from all that were dear to her, Mary saw the days dawn and pass away, hoping nothing, yet sorrowing not. She never complained, she was even cheerful, for could she not sing? Did not *his* voice sing with her? And the voice which she had received from him remained sweet and clear when Mary's hair was streaked with grey, and the hard hand of time had destroyed the beauty of her features. Where did she send those glorious sounds which every evening she drew from her beloved harmonica? No one knew.

The doctors wondered how that frail life could still endure, they could not understand what sustained it, for many years they had predicted Mary's speedy death. Some things, they knew not what, had power to keep the soul within the feeble body.

On the 27th April, 1790, Mary was carried to her harmonica for the last time. She smiled joyfully as her fingers touched the glasses, and the well-remembered melody—

Then fare thee well, my dear, dear love!

was drawn forth by her still beautiful hands. Suddenly she started, listened, leaned back, and ceased to breathe—the frail thread of her life was broken.

In that same hour, far from her quiet chamber, far away over the wide ocean, the angel of death bore away to the regions of blessedness the mighty soul of Benjamin Franklin.

Such is a fair specimen of this volume. It is high flown, in spite of its wide knowledge, and its evident nature feeling and fine descriptive touches, but it may find many admirers.

THE *FORTNIGHTLY* AND *CONTEMPORARY REVIEWS.*

To the *Fortnightly Review* for this month Mr. G. H. Lewes contributes the first of two articles on "Spiritualism and Materialism." The chief point seems to be that the schools of thought represented by these two words are both of them right and both of them wrong. Materialism represents the objective, and spiritualism the subjective aspect of the same ultimate and unknowable fact. The error of the extreme advocates of either school consists in looking at the fact exclusively in one aspect. Nor is the common-sense majority free from illusion in supposing that spirit and matter can be detached one from the other as two ultimately different entities. They are the same thing, but that thing is not what the materialist sees, nor yet what the spiritualist thinks. This view is not original. It marks the tendency of the times to seek a *tertium quid* that shall reconcile all old-world disputes. The question of its soundness is too large to be entered upon here. More original is an editorial article on Macaulay in anticipation of the biography which had not appeared when the criticism was written. Mr. Morley's view of Macaulay's claims as a writer is not exactly what the million admirers of the latter would expect; but yet it does full justice to the robust qualities which have ensured his popularity. Clearness, confidence, a genius for narration, vividness of feeling, and picturesqueness of presentation are granted. But the deeper qualities of the historical critic, and the finer graces of style, are strenuously or even vehemently denied. "To borrow the figure of an old writer, Macaulay's prose is not like a flowing vestment to his thought, but like a suit of armour. It is often splendid and glittering, and the movement of the opening pages of his history is superb in its dignity. But that movement is exceptional. As a rule, there is the hardness, if there is also the sheen, of highly-wrought metal. There is no liquid continuity such as indicates a writer possessed by his subjects and not merely possessing it." These remarks appear to us to express a very genuine criticism, and they are a fair specimen of the whole article. Amid the mania for "spelling bees," one naturally turns with eager interest to see what Mr. Max Müller has to say on the subject of spelling. Many pedantic philologists will be horrified to find that he is severely bitten by the madness of the "*Fonetic Nuz.*" He gives no support whatever to the theory that anomalies in spelling protect the historic continuity of language. And we must confess that he makes out a very good case for his own point of view. He shows that the English language is not singular in the schism which has grown up between pronunciation and spelling. What is peculiar to English is the conservatism which persists in keeping to old habits of writing when habits of speech have changed; and perhaps, also, the pedantry which within the last two hundred years has revived Latin spellings of words once accommodated to English pronunciation. But even more startling than Mr. Max Müller's views on this subject is an article entitled "Some Truths about Egypt," by Greville J. Chester. Certainly, if the statements made in this article are fact, we in this country have a great deal to answer for. We have favoured the Khedive in every possible way. We have petted him with English patronage and pampered him with English capital, unmindful that in doing so we have been helping and supporting the greatest slaveholder in the world. Mr. Chester declares on his own personal knowledge that, notwithstanding the professed prohibition of the public trade in slaves, there is no scarcity whatever in the human article. The market is kept amply supplied; and it can be supplied only through two avenues, Suez and the Nile, both of which are under the immediate command of the Khedive, who, if he were seriously in earnest, would block them at once. "Slaves are seen daily descending the Nile in open day" says Mr. Chester. "I have repeatedly seen them myself when ascending and descending the Nile in a dahabeeah. I have seen slaves chained together with iron chains, and on one occasion a slave heavily loaded with irons attempted to end his miseries by throwing himself into the Nile before my boat." Surely there is something of the Pecksniffian order in our anti-slavery eloquence when we can assiduously support a Government under which this kind of thing goes on. Nor is this all. The system of forced labour cruelly carried out amongst the nominally free population, the harsh conscription, and the grinding taxation, are such as to make us blush for our Egyptian ally, and for our part in bolstering up his tyranny. The principal feature in the review of "Home and Foreign Affairs" is an eloquent invective on the social and national hypocrisy manifested in the miserable history of the Royal Titles Bill.

In the *Contemporary Review* we naturally turn with melancholy interest to an article "On the Bases of Morals," by the late James Hinton, which seems to have been the last production of his pen. It shows all the rapidity and keenness so eminently characteristic of his intellect. But it is impossible, at a time when his loss is so painfully felt by a wide circle of admirers, to criticise with impartial freedom the views that are advanced. If we understand him rightly he would have made the ultimate base of morals to be truth of emotion, or a true response of the feelings to the facts of conduct, or of mutual relationship. Mr. Grant Duff contributes a paper on the "Political Changes of the Last Thirty Years," the upshot of which is to show that, while the general tendency is in the direction of democracy, the issues of the future must be largely affected by the relations of Russia and Germany. We note with satisfaction that the writer is disposed to make light of the panic fears excited by the southward extensions of Russian territory in Asia. Mr. Spedding takes occasion, from a biographical dissertation on Lord Bacon by Dr. Abbott, to return to the charge in defence of his rehabilitation of Bacon's moral character. It seems to us that moral characters which require a large amount of ingenious explanation are not very desirable. And we must protest against the assumption that splendid intellectual gifts of necessity exclude the possibility of moral baseness. There is an important article by Professor Sidgwick, on "Idle Fellowships," which is generally favourable to Lord Salisbury's proposed reforms, so far as they deal with this subject. The conclusion of his argument is expressed in the following words :—"It is inexpedient to employ as a stimulus to the study of undergraduates a system of pecuniary prizes so large that they inevitably become the end and goal of such study, and determine its nature and direction." The writer also denies that such prizes are at all necessary to attract young men to the University. "If it were so," he says, "it would follow, that the relations between the University and the country are in need of radical alteration." In conclusion Mr. Gladstone gives a fresh instalment of his dictionary of Homeric antiquities. His notes on the "Horse" and the "Chariot" show very careful study, but we confess we should greatly prefer to have his criticisms on the military estimates of the present Government.

BRIEF NOTICES.

The Globe Encyclopædia. Edited by J. M. Ross, LL.D. (Edinburgh: Thomas C. Jack.) This encyclopædia seems to be thoroughly well and carefully done, presenting in little, a vast amount of information. It is scientific, geographical, technical, and biographical—the notices under the last head being uncommonly well written. Amid the mass of cyclopædias now issued, this may be said to be the most general and exhaustive. It embodies the gist of what is found in the ordinary cyclopædia, together with the pith of the old "gazetteer," and "brief biography reference book." The present volume goes up to "Can." The editor in his preface says: "There must always be a temptation even in the newest editions, to retain as much as possible of the old matter, when not absolutely incorrect in statements of fact, though the general conception of the subject be faulty, or even antiquated. On the other hand, an entirely fresh work leaves an editor and contributors free to make the amplest use of the most recent research, and to give effect to that change in the relative proportions of things which time infallibly brings about. A new encyclopædia, therefore, may be said to have a reason for its existence, if it honestly tries to avail itself of the natural advantages of its position. It is believed that in some measure the Globe Encyclopædia will be found to have done this." We believe this modest claim is well-founded. Sometimes, as is inevitable in such a work, we meet with slight slips and misprints, as under heading of Matthew Arnold, his well-known "Essays in Criticism" are given as "Essays on Criticism"—a very different matter. But generally the information is correct, and well condensed and attractively presented.

Moses; a Biblical Study. By J. J. Van Oosterzee, D.D. Translated from the Dutch by James Kennedy, B.D. (Edinburgh: T. and T. Clark.) The first book of Dr. Oosterzee which was introduced to the English public, if we remember aright, was a small volume of "Apologetical Lectures on St. John's Gospel," and it was a fitting preface to larger works which have followed. Its mastery of the argument for the Johannine authorship of the Gospel, and the Christian heartiness which pervades it, at once secured the confidence both of the learned and the devout. Oosterzee commenced his theological career in 1840 with an able Latin dissertation in defence of the Gospel history against the mytho-poetic hypothesis of Strauss. In 1862 he was called to his alma mater, the University of Utrecht, as professor of theology. Dr. Schaff says of him :—"He is generally considered as the ablest pulpit orator and divine of the evangelical school in Holland now living. He combines genius, learning, piety. He is orthodox and conservative, yet liberal and progressive. He seems to be as fully at home in the modern theology of Germany as in that of his native country. To his attainments in scientific theology he adds a generally literary culture and fine poetic taste." We are told that it is as a pulpit orator that he first acquired a brilliant and solid fame. But the volume before us is the first volume of his sermons which we have seen. Their style is graphic, rich, and glowing—more rhetorical than that which at present prevails in England. And, if appropriately delivered they must have produced a very deep impression. The preacher does not discuss such questions as belong to the commentator and the apologist, but every page makes you feel that he knows all about these questions and has formed his opinions upon them. His aim throughout is spiritual and practical. He sees in the providence which governed the history of Moses and the destinies of Israel, the providence which rules the lives of men, and the progress of the church of to-day. And in the motives and acts of the men of former times, he reads the human nature which is at work all around him in modern society, so that his sermons are not mere descriptions of a remote age and of people of a strange tongue, but veritable messages of mercy and of righteousness to the men of Utrecht, and of London. We should add that the translation bears no signs of its being a translation. You might suppose the sermons to have been written and spoken in English.

Rudiments of Theology. A First Book for Students. By John Pilkington Norris, B.D., Canon of

Bristol, and Examining Chaplain to the Bishop of Manchester. (London: Rivington.) This work is the result of a request often made to the author by candidates for ordination, that he would put into their hands a compendious manual that might serve as a *first book* in Theology. In the first part, the fundamental doctrines of the Creed are considered—the doctrine of God, of God the Son, of His Atonement, of God the Holy Ghost, of His sanctity of work by means of the Church and her Sacraments. In the second part, by way of illustrating what may be called the method of theological induction, the doctrine of the Atonement is selected, and the student is invited to make a rapid survey of Holy Scripture, with a view to gathering therefrom what seems to be revealed to us respecting that mystery. Apart from our dissent from its doctrinal standpoint, which is a species of High and Broad Churchism combined, we cannot commend the book as likely to help in the formation of robust and intelligent thinkers. Its argumentation is feeble throughout

A New Solution in part of John's Revelation, Showing that Chapters I.—XI. chiefly describe the Apostasy, and Chapters XII.—XXII. the Free Church. By the Rev. R. GASCOYNE, M.A., Bath. Third Edition, Corrected and Enlarged. (London: James Nisbet and Co.) The author tells us that soon after he had published his "Solution of the Apocalypse" he saw reason for modifying the conclusions at which he had arrived. This led him to examine again very carefully such symbols in Holy Scripture as are confessedly fulfilled or explained. And the result, as bearing on prophecy, is given in the volume before us. On its accuracy we shall not pretend to sit in judgment.

Life's Aftermath. A Story for Quiet People. By EMMA MARSHALL. (Seeley, Jackson, and Halliday.) This is what it pretends to be, and no more—a quiet story. But it is graceful, and has now and then bits of exquisite description, and the characters are presented with a certain careful regard. We have read the story with great pleasure, and are confident others would do the same. It is neatly got up, and would form a most excellent present to girls.

Personal Recollections. By the Rev. C. B. TAYLER. With a Memoir. (Religious Tract Society.) Those who have been indebted to Mr. Tayler's works for any Christian advancement will be glad to have this little book. It contains a brief but well-written memoir of the author, with many reminiscences written by himself. The subjects of these are "The Duke of Wellington," "Mrs. Fry and Newgate," "Madame de Staël and the Duchess de Broglie," and some persons of humbler rank. All are pointed with varying application. Perhaps we should say that they are somewhat sensational.

Textual Criticism for English Students. By C. E. STUART. (Bagster.) There are hundreds of persons, not merely students, who will be glad to have this book. In the smallest possible compass it presents a comparison of our present authorised version with "the critical texts of Griesbach, Scholz, Lachmann, Tischendorf, Tregelles, Alford, and the Uncial MSS." Not a variation is missed. The reader who cannot obtain or who could not understand the works referred to, has here, in the shape of a pocket volume, the results of the most profound modern scholarship placed clearly and intelligibly before him, and in a preface to the present edition, and in the introduction, there will also be found a succinct history of modern investigation in the text of the New Testament Scriptures.

There is preparation the "Royal Academy Album," a collection of photographs taken direct from pictures and sculpture to be exhibited in the forthcoming Royal Academy Exhibition. For this purpose photographs have been taken of more than a hundred subjects, including the works of nine R.A.'s, six A.R.A.'s and nearly fifty non-members. The first series will be ready in May.

MILL-HILL SCHOOL AND THE CAMBRIDGE LOCAL EXAMINATIONS.—We had recently to refer to the distinction gained by the pupils of Mill-hill School in the last Cambridge local examinations, in which eight candidates passed in first-class honours (the largest number passed by any school in England), four in second, five in third, and twenty-one satisfied the examiners, with twelve marks of special distinction. It now appears that owing to an oversight in making up the first returns, the actual standing of Mill-hill was considerably understated, as in addition to the above, seven of the candidates were specially distinguished in religious knowledge, raising the marks of special distinction to nineteen. The secretary to the Syndicate, in expressing his regret for the wholesale injustice thus done to the school in the first report, adds:—"If all schools gave us as many honour boys as Mill-hill does, the country would be in a good state of education." Such a testimony to the thorough work of the school must be highly gratifying to its numerous friends.

THE PYROPHONE.—The Paris correspondent of the *Times* states that a few days ago a rather numerous company met at the house of M. Frederic Kastner, in the Rue-de-Clichy, to witness experiments with a strange invention of his which he calls the "pyrophone." The pyrophone, as its name indicates, is an instrument which produces sounds by means of gas jets. It had long been known that flames emit sounds, and M. Kastner himself had tried experiments in London; but on Saturday the special public found themselves in the presence of an almost complete instrument composed of a series of glass tubes similar to organ pipes of different lengths and dimensions, in which gas jets were burning, and which played some very powerful and very moving *morceaux*. The difficulty of the invention consisted, of course, in regularising the jets. The theory is this:—When an isolated gas jet produces a sound, you have only to bring another similar jet near it to make the sound cease. M. Kastner, then, has invented a contrivance which opens and shuts like the fingers of a hand of which each one should allow a jet to escape. When the fingers are extended the sound is produced; when they are closed or approached to each other the sound ceases. He next regulated the force of the sound by the dimensions of the tubes and by the height at which the jets were placed in the tubes. The contrivance corresponds to the keyboard of a piano, and you are deeply moved at hearing these jets sing with extraordinary power, purity, and correctness. The audience was still more astounded at suddenly hearing the gaseliers placed in the centre of the room, and set in motion by invisible electric wires, execute "God save the Queen" in sonorous and penetrating tones. The invention is still in a rudimentary state.

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Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

RUSTON.—April 9, at Monks' Manor, Lincoln, the wife of Joseph Ruston, of a daughter.

MARRIAGES.

ATKINS—BILLSON.—April 11, at Belvoir-street Chapel, Leicester, by the Rev. J. P. Mursell, Hugh Atkins, of Leicester, to Elizabeth, only daughter of William Billson, of Leicester.

SAGE—HALL.—April 11, at the Lewisham Congregational Church, by the Rev. Morlais Jones, John Stephen, only son of S. R. Sage, Esq., of Blackheath-hill, to Louisa Mary, eldest daughter of F. Hall, Esq., of Clapham.

BULLEY—ARMITAGE.—April 12, at the Congregational Church, Bowdon, by the Rev. E. Armitage, M.A., S. Marshall Bulley, jun., Esq., of Liverpool, to Annie Margaret, second daughter of Wm. Armitage, Esq., J.P., of Townfield House, Altrincham.

CHAUNDLER—HUNT.—April 12, at the Chapel, Harlington, by the Rev. W. G. Lewis, of Westbourne-grove, Charles Smither Chaundler, of North Warnboro', Oldham, Hants, to Caroline, only daughter of Samuel Hunt, of Harmondsworth, Middlesex.

TENNANT—HUNT.—April 13, at East-parade Chapel, Leeds, by the Rev. Eustace R. Conder, M.A., Joseph, younger son of the late Thos. Tennant, Leeds, to Ellen, elder daughter of Mr. John Hunt, Canal Wharf, Leeds.

BAILEY—SULLY.—April 19, at the Baptist Chapel, Bridgwater, by the Rev. W. Landels, D.D., Mr. John Bailey, B.A., Pastor of the Baptist Church, Weymouth, to Eliza, youngest daughter of James Wood Sully, Esq., of Crowpill House, Bridgwater. No cards.

DEATHS.

ROBSON.—April 11, at Hastings, J. Robson, B.A. Lond., Secretary to the Council of University College, London, and Clerk of Convocation, University of London, aged 61.

BEESTON.—April 15, at Torquay, Mr. Joseph Beeston, B.A., LL.B. (Lond. Univ.), Head Master of the Stepney Meeting Boys' School, aged twenty-eight; greatly beloved and deeply lamented.

HOLLOWAY'S PILLS.—Worthy of especial note.—These purifying Pills excel every other medicine for regulating the digestion, acting healthily on the liver and bowels, invigorating the nervous system, and strengthening the body. They cause neither pain nor other inconvenience. At all seasons the system is liable to sudden checks. In such cases these Pills restore the balance of the circulation, and ward off dangerous attacks of diarrhœa, dysentery, or cholera. They are the best correctives of the stomach, when disordered by repletion or by the presence of indigestible food. They speedily rectify the flatulent weight and general uneasiness which are experienced in the bowels prior to the accession of more serious symptoms, which debilitate, if they do not endanger.

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The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort. "The school itself is an excellently-contrived building, where . . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

There are two periods of vacation: one of six weeks (at Midsummer), and one for three weeks (at Christmas).

Applications for admission to be sent to the Principal.

For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM began THURSDAY, 9th March.

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Principals—Misses SALMON and TUCKER.

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Tenable for three years at the Oxford, Cambridge, or London Universities.

For prospectus and information as to Scholarships, &c., apply to the Head Master, or to the Rev. Philip F. Rowe, M.A., Secretary, Tettenhall, near Wolverhampton.

MIDSUMMER TERM, from MAY. 1 to JULY 31.

A large Swimming-bath is now provided on the college premises.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—

Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

WILLIAM GREY, Esq., M.A., late Scholar of Exeter College, Oxford, First Class in Moderations, Second Class in the Final Classical Schools.

A. ERLEBACH, Esq., B.A. Lond.

G. EMERY, Esq., B.A. Lond.

LADY RESIDENT—Miss COOKE.

The SUMMER TERM commences THURSDAY, May 4th.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

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BAPTIST ANNIVERSARIES.
1876.

Thursday Morning, April 20th.

BAPTIST MISSIONARY SOCIETY.—INTRODUCTORY PRAYER MEETING at the Mission House, Castle-street, Holborn. The Rev. THOMAS DAVIES, D.D., President of Haverfordwest College, will preside. Service to commence at Eleven o'clock.

Thursday Evening, April 20th.

BAPTIST BUILDING FUND.—ANNUAL MEETING in the Library of the Mission House. Chairman, E. B. UNDERHILL, Esq., LL.D. Chair to be taken at Seven o'clock. Tea and coffee in the Reading-room at Six o'clock.

Friday Evening, April 21st.

BRITISH and IRISH BAPTIST HOME MISSION.—ANNUAL SERMON at Regent's-park Chapel. Preacher, the Rev. HUGH STOWELL BROWN, of Liverpool. Service to commence at Half-past Seven o'clock,

Friday Evening, April 21st.

BAPTIST MISSIONARY SOCIETY.—WELSH ANNUAL MEETING at the Mission House. Chairman, Rev. Dr. DAVIES, of Haverfordwest. Speakers—Revs. T. Morgan, of Howrah; J. Williams, of Muttra; G. H. Roberts, of Carmarthen, and others. Meeting to commence at Seven o'clock.

Lord's Day, April 23rd.

BAPTIST MISSIONARY SOCIETY.—ANNUAL SERVICES in the various Chapels of the Metropolis. For particulars see the "Missionary Herald" for April.

Monday Morning, April 24th.

BAPTIST UNION of GREAT BRITAIN and IRELAND.—President, Rev. W. LANDELS, D.D. The ANNUAL SESSION will be held at Bloomsbury Chapel, at Eleven o'clock a.m., when the President's Inaugural Address will be delivered, the Report presented, and the Committee and Officers elected.

INTRODUCTORY DEVOTIONS, to be conducted by the retiring President, the Rev. A. Maclaren, B.A.

In the Evening a SOIRÉE will be held at Cannon-street Hotel. Tea and coffee and other refreshments, at five o'clock. Tickets, price 2s. 6d., can be obtained at the Mission House, Castle-street, Holborn. Speakers—F. B. Meyers, B.A., Leicester; Rev. W. T. Rosevear, Coventry; Rev. H. Platten, Birmingham; Rev. R. Glover, Bristol.

Monday Evening, April 24th.

BIBLE TRANSLATION SOCIETY.—ANNUAL MEETING at Bloomsbury Chapel, Holborn. Chairman—WM. STEAD, Esq., of London. Speakers—Revds. H. C. Leonard, M.A., of Bournemouth; Dr. J. Buckley, of Orissa; Isaac Allen, M.A., of Dacca; and J. C. Perry, Esq., late of Delhi. Chair to be taken at half-past Six o'clock.

Tuesday Morning, April 25th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL MEMBERS' MEETING at the Mission House, Castle Street, Holborn. Chair to be taken at Half-past Ten o'clock, by THOMAS ADAMS, Esq., of Birmingham.

Afternoon, April 25th.

BRITISH and IRISH BAPTIST HOME MISSION.—ANNUAL MEMBERS' MEETING at Bloomsbury Chapel. Chair to be taken at Four o'clock. Tea at close of Meeting.

Evening, April 25.

BRITISH and IRISH BAPTIST HOME MISSION.—ANNUAL MEETING at Bloomsbury Chapel. Chairman—HENRY ASHWELL, Esq., of Nottingham. Speakers—Revds. J. A. Spurgeon, of Croydon; R. P. Macmaster, of Bradford; Archibald G. Brown, of London; and Dr. Eccles. Chair to be taken at Half-past Six o'clock.

Wednesday Morning, April 26th.

BAPTIST MISSIONARY SOCIETY.—ANNUAL SERMON at Bloomsbury Chapel. Preacher—Rev. Eustace Conder, M.A., of Leeds. Service to commence at Twelve o'clock.

Wednesday Evening, April 26th.

ANNUAL SERMON at Camden Road Chapel.—Preacher—Rev. John Clifford, M.A., of London. Service to commence at Seven o'clock. Hymns for these Services may be had at the Mission House.

Wednesday Evening, April 26th.

BAPTIST TRACT SOCIETY.—ANNUAL MEETING at Exeter Hall (Lower Room). Chairman—J. S. MACMASTER, Esq. Speakers—A. H. Baynes, Esq., of London; Revds. J. E. Bloomfield, of Gloucester; C. Kirtland, of Battersea; J. Teall, of Woolwich; and W. Usher, of Blackheath. Tea at Five o'clock. Chair to be taken at Six o'clock.

Wednesday Afternoon, April 26.

BAPTIST TOTAL ABSTINENCE ASSOCIATION.—MEETING of MEMBERS in the Library of the Mission House, at Half-past Three o'clock. Tea will be provided.

Thursday Morning, April 27.

BAPTIST UNION of GREAT BRITAIN and IRELAND. ANNUAL SESSION at Walworth-road Chapel, at Ten o'clock. President—Rev. W. LANDELS, D.D.

INTRODUCTORY DEVOTIONS, to be conducted by the Rev. J. T. WIGNER, Chairman of London Association.

BUSINESS:—The Baptist Union Annuity Fund. Paper by the Rev. E. C. PIKE, B.A. (of Birmingham), on "The Religious Education of Children," &c., &c. The Ministers and Delegates will afterwards dine at the rooms of the Metropolitan Tabernacle, by invitation of the London Association.

Thursday Evening, April 27.

BAPTIST MISSIONARY SOCIETY. ANNUAL MEETING at Exeter Hall. Chairman—Sir ROBERT LUSH. Speakers—Revds. Charles H. Spurgeon, of London; J. M. Stephens, B.A., of Sheffield; James Smith, of Delhi; and T. Morgan, of Howrah. Tickets for the meeting may be obtained at the Mission House, or at the Vestries of the Metropolitan Chapels. Chair to be taken at Six o'clock.

Friday Morning, April 28.

A MISSIONARY BREAKFAST in the Freemasons' Hall, Great Queen's street, on behalf of the Zenana Mission in India. Chairman—Mr. Alderman Barran, of Leeds. Speakers—Revds. Dr. Angus, C. H. Spurgeon, D. Jones, B.A., Isaac Allen, M.A., and H. R. Pigott. Breakfast at Quarter to Nine o'clock. Tickets, Half-a-crown each, to be had at the Mission-house; and of the Hon. Secretaries, Mrs. Angus and Mrs. Frank Smith; and of Members of the Committee. As admission is only by ticket, it is necessary that application should be made beforehand.

Friday Evening, April 28.

BAPTIST MISSIONARY SOCIETY. Young Men's Missionary Association. ANNUAL MEETING at Bloomsbury Chapel. Chairman—JAMES BENHAM, Esq. Speakers—Revds. I. Allen, M.A., of Dacca; Llewellyn Bevan, LL.B., of Tottenham Court-road Chapel; and W. Sampson, of Folkestone. Chair to be taken at Seven o'clock.

MIDLAND RAILWAY.

OPENING of the SETTLE and CARLISLE LINE.

NEW ROUTE TO SCOTLAND.

The Settle and Carlisle Railway will be opened for Passenger Traffic on the 1st May, when an entirely new service of Express and Fast Trains will be established between the Midland System and Scotland.

A morning Express Train will be run between London and Edinboro' and Glasgow, in each direction, with Pullman Drawing-Room Cars attached, and a night Express Train will be run in each direction between the same places with Pullman Sleeping Cars attached. First Class Passengers may avail themselves of the comfort and convenience of these luxurious cars on payment of a small charge in addition to the Railway fare, particulars of which may be ascertained at the Stations.

For the convenience of Passengers to and from the West of England and Scotland, a new service of Express Passenger Trains will be established to and from Bristol, Bath, Gloucester, and Birmingham, in connection with the through service between London and Edinboro' and Glasgow.

The Up and Down day Express Trains will stop half an hour at Normanton to enable Passengers to dine. A spacious and comfortable Dining Room will be provided at that Station for their accommodation.

The arrangements as regards Classes and Fares adopted generally by the Midland Company on the 1st January, 1875, will apply to the Settle and Carlisle Line.

A Service of Fast Trains will also be established between Liverpool, Manchester, and other principal Stations on the Lancashire and Yorkshire Railway, and Skipton, in connection with the Midland Company's Up and Down day Express, and other Fast Trains to and from Scotland. Through booking of Passengers and every description of Traffic will be put in operation by this route between principal Stations on the Lancashire and Yorkshire System and Stations in Scotland.

For particulars of the Train Service see the Company's Time Tables for May, which may be obtained at any of the Stations on and after the 27th inst

JAMES ALLPORT,
Derby, April, 1876. General Manager.

ROYAL POLYTECHNIC.—Easter Programme.—NEW MUSICAL ENTERTAINMENT, by Mr. George Buckland, illustrated by numerous dissolving views and effects, entitled Alice's Adventures in Wonderland (by permission of the Author). Solos on the violin by Miss C. A. Bronsie, of the celebrated Bronsie Family; a Sunbeam, and How to Weigh it, a New Lecture by Professor Gardner; New Inventions Demonstrated; Submarine Experiments in the Large Tank; from England to the Philadelphia Exhibition, a Pictorial and Descriptive Entertainment by Mr. J. L. King; New Illustrated Lecture by Mr. Malden; marvellous and unexcelled Illusions by M. H. de Grey. The present programme will be continued till Easter. Open from 12 till 5, and 7 till 10. Admission to the whole 1s.; children under 10, half price. Workmen's tickets, Monday and Saturday evenings, 6d.

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CURE of LIVER and BILIOUS COMPLAINTS.
From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.
Dec. 5, 1859.

"Gent'emen,—I have long known and appreciated the virtues of DU BARRY'S REVALENTA ARABICA FOOD. In all cases of indigestion, and particularly where the liver is more than usually affected, I consider it the best of all remedies. It regulates the bile, and makes it flow in cases which would not admit of mercury in any shape. In short, a healthy flow of bile is one of its earliest and best effects.—JAMES T. CAMPBELL."

CURE No. 68,471 of GENERAL DEBILITY.
"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

DU BARRY'S FOOD.—"Twenty-seven years' DYSPEPSIA, from which I have suffered great pain and inconvenience, and for which I had consulted the advice of many, has been effectually removed by this excellent Food in six weeks' time, &c.—PARKER D. BINGHAM, Captain Royal Navy.—London, 2nd October, 1848."

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"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARET, Parish Priest, St. Romain-des-Isles."

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This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest.

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Is the most certain and speedy remedy for all Disorders of the Chest and Lungs. In Asthma and Consumption, Bronchitis, Coughs, Influenza, Difficulty of Breathing, Spitting of Blood, Hooping Cough, Hoarseness, Loss of Voice, &c., this Balsam gives instantaneous relief, and if properly persevered with scarcely ever fails to effect a rapid cure. It has now been tried for many years, has an established reputation, and many thousands have been benefited by its use. It has a most pleasant taste.

IMPORTANT TESTIMONIAL.

Amport Firs, Andover, May 29th, 1869.

Sir,—I have for some years had your Balsam of Horehound for Mrs. B. Webster, and intended writing to tell you how much benefit she has derived. She was considered consumptive, but the Balsam has quite restored, and she is now quite strong. I have recommended you dozens of customers, and all have been pleased with it.—I am, yours, &c.,

Mr. Hayman, Chemist. H. B. WEBSTER.

Mr. Horrex, Chemist, Mildenhall, writes:—"One of my customers says your Balsam is worth sixpence a drop."

IN THE NURSERY

it is invaluable, as children are fond of it and take it eagerly. Immediately it is taken, coughing ceases, restlessness is gone, and refreshing sleep ensues. No lady who has ever tried it would ever afterwards be without it.

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Sold in London by Prout and Harsant, 229, Strand; Sanger and Son, 150, Oxford-street; Hooper, London Bridge; W. Sutton and Co.; Barclay and Sons, London.

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CLARKE'S WORLD-FAMED BLOOD MIXTURE,

The GREAT BLOOD PURIFIER and RESTORER,

For cleansing and clearing the blood from all impurities, cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds, it is a never-failing and permanent cure.

It Cures Old Sores,
Cures Ulcerated Sores on the Neck,
Cures Ulcerated Sore Legs,
Cures Blackheads, or Pimples on the Face,
Cures Scurvy Sores,
Cures Cancerous Ulcers,
Cures Blood and Skin Diseases,
Cures Glandular Swellings,
Clears the Blood from all Impure Matter,
From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted free from anything injurious to the most delicate constitution of either sex, the Proprietor solicits sufferers to give it a trial to test its value.

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Sold in bottles, 2s. 6d. each, and in cases containing six times the quantity, 11s. each—sufficient to effect a permanent cure in the great majority of long-standing cases—BY ALL CHEMISTS AND PATENT MEDICINE VENDORS throughout the United Kingdom and the world, or sent to any address on receipt of 30 or 132 stamps by

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ANCHOVIES AND ANCHOVY PASTE

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The New Trousers, at 13s. & 14s.

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Now that the gloom of winter is dispelled by the arrival of spring, with bright clear skies and sunny days agreeably taking the place of unsettled weather, a change in clothing becomes as desirable as necessary. For some months past Samuel Brothers have been occupied in producing Cloths expressly adapted for Suits and Trousers, yet at prices which (comparing the quality) completely excel all others. Although so newly introduced, the favour in which these new cloths already stand is highly satisfactory.

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From the establishment of their firm, forty-one years ago, SAMUEL BROTHERS have made the proper Clothing of Youths and Boys their closest study, and, from season to season, brought out new and popular fabrics and styles peculiarly in keeping with the requirements of juveniles. Parents and Guardians will insure every possible wish being fulfilled by visiting Sydenham House, as Samuel Brothers have prepared (in anticipation of the Season) an immense variety of SUITS for YOUTHS and BOYS, guaranteed to sustain almost any amount of wear. All the "Wear-Resisting" Cloths are made from Selected Wools, and particular attention is given to the finishing Processes at the Cloth Mills.

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A wonderful strengthener.

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A refreshing luxury.

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Removes lassitude.

TIDMAN'S SEA SALT
Imparts a healthy complexion.

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Creates a good appetite.

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Eradicates rheumatism.

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Strengthens weakly infants.

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Restores the decrepid.

TIDMAN'S SEA SALT
Has benefited millions. It should be used by everybody. Baths prepared with this salt may always be obtained at the Argyll Baths, Argyll-street, Regent-street, and 5, New Broad-street, City.

TIDMAN'S SEA SALT
Enables you to enjoy a sea bath in your own room at the cost of a few pence. Five ounces of the salt should be used with each gallon of water.

TIDMAN'S SEA SALT
Is sold in every town in Great Britain. Please note that it cannot be obtained in bulk, but only in bags and boxes bearing the trade mark of the proprietors.

TIDMAN'S SEA SALT
Is prepared only by the proprietors, Tidman and Son, 21, Wilson-street, Finsbury, London, E.C.

CATHERY'S SELZINE APERIENT.

A NEW, PLEASANT, REFRESHING, AND SAFE MEDICINE.

For Bilious Affections, Indigestion, Heartburn, Acidity of the Stomach, Costiveness, Gout, Loss of Appetite, Affections of the Liver, &c.

Decidedly the most agreeable, and one of the most useful Medicines ever offered to the public, and possessing the medical properties so beneficial in all the above complaints. It immediately relieves the distressing pains of Nervous Headache. For Impurities of the Blood, Skin Diseases, Pimples on the Face, Boils, Scurvy, or Eruptions on the Skin, it is a delightful cooling Medicine. It can be given o children with the greatest safety. Sold by all Chemists.

In large bottles, 2s. each.

Proprietor—C. CATHERY, 12, Dalston Rise, Hackney.
Wholesale Agents—TIDMAN and SON, 21, Wilson-street, Finsbury, London.

Cosham, near Portsmouth, October 16, 1875.

Dear Sir,—Permit me to congratulate you very sincerely upon the production of the most agreeable and efficacious Saline Aperient that has, in my opinion, been discovered, in your Selzine Aperient.

A martyr for many years to habitual costiveness and its comcomitant evils, I am happy to say I now find immense relief from the occasional use of your Selzine, the aperient qualities of which are so easily regulated by a slight increase or otherwise of the quantity prescribed for each dose. I find it also most useful for acidity, heartburn, and indigestion.

I have, moreover, made a careful chemical examination of the Selzine, and I find it almost identical with the salt obtainable by evaporation of the most esteemed of the natural Chalybeate Waters; and it contains nothing in any way harmful as a general domestic aperient.

You will be pleased to hear that our local medical gentlemen prescribe it frequently, and that it is attaining much popularity and a great sale in this district.

I remain, dear Sir,
Yours very sincerely,
THOMAS B. BAKER, Chemist.
Mr. Cathery.

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GOOD NEWS FOR THE AFFLICTED.

ANTAKOS, the marvellous and unfailing remedy for soft or hard corns. Sold everywhere.

ANTAKOS, the only corn cure.—Protected by Royal Letters Patent. Sold by all Chemists, in boxes, price 1s. 1½d.

ANTAKOS cures in three days. This wonderful discovery should be adopted by all sufferers from corns, bunions, and callosities on the feet.

ANTAKOS cures without trouble or inconvenience. Directions for use with each box. Price 1s. 1½d. Sold by all Chemists.

ANTAKOS relieves the pain instantly. Do not suffer any longer, but send to the nearest Chemist for a box of Antakos. Price 1s. 1½d.

ANTAKOS is a simple plaister, and is applied in a moment, but its effects are marvellous. Sold by all Chemists.

ANTAKOS only requires to be tried to ensure its appreciation and recommendation. Sold by all Chemists. Ask for Antakos.

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ANTAKOS, a certain, rapid, and unfailling remedy for corns. A certain cure for bunions in each box.—TIDMAN and SON, Wholesale Agents, 21, Wilson-street, Finsbury, London, E.C.

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Has had the above extraordinary award for its superiority over every other Baking Powder, and is used by thousands for making bread, pastry, puddings, &c., light and wholesome. Sold in 1d. and 2d. packets, and 6d., 1s., 2/6, and 5s. patent boxes, by all Grocers. Schools, families, and hotels should purchase the 2/6 and 5s. size, as there is a considerable saving.

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Directions Free.
SEND TO GEORGE HALL, WORCESTER,
Who will forward particulars.

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Nutritious and Delicious.
A Breakfast and Supper Dish.
Invaluable for persons with weak digestions.
A perfect Diet for Children.
Prevents the need of aperients.
Purifies the Blood.
The price places it within the reach of all.
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For over 30 years approved as the best remedy for ACIDITY of the STOMACH, HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and as a safe and gentle aperient for delicate constitutions, ladies, children and infants.

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The salutary effects of this Embrocation are so generally acknowledged, that many of the most eminent of the Faculty now recommend it as the only known safe and perfect cure, without restriction of diet or use of medicine.
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NESTLE'S MILK FOOD is prepared at Vevey, Switzerland, from the pure milk of Alpine fed cows, the finest wheaten flour and sugar, combined in exact proportions to imitate closely the natural food for infants. It is thoroughly cooked, and reduced to a fine powder, perfectly soluble in water, requires only the simple addition of water to prepare it for use—in this respect having the advantage over all other foods.

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Which imparts a brilliancy and elasticity gratifying to the wearer.

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In consequence of Spurious Imitations of
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LEA & PERRINS have adopted
A NEW LABEL,
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which will be placed on every bottle of
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November, 1874.

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BARCLAY'S (Dr. BATEMAN'S) PECTORAL DROPS are held in high estimation.
Curing Pains in the Limbs and Joints, inducing gentle Perspiration, and Preventing Fever.
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Gentlemen,—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I have been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss glacier—I was recommended to try one of your Belts. I hesitated considerably, for I had endured much in the way of electric chains, and gone through much in the way of galvanic and various English and Continental baths, without any appreciable relief. My testimony in brief is this. I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent sixteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false delicacy to override the duty which I now too tardily discharge in making this statement and offering you my deepest gratitude.

Your obliged Servant,
STENTON EARDLEY,
Vicar of Immanuel Church, Streatham Common.

To Messrs. Darlow and Co.

DARLOW'S PATENT FLEXIBLE MAGNETINE APPLIANCES.

From the Rev. JOHN STOCK, LL.D.

Quarmby Lodge, Huddersfield.

Messrs. Darlow and Co.

Gentlemen.—I have derived immense benefit myself from wearing one of your "Knee Caps." I was troubled with rheumatism in the knee, which was gradually becoming stiff, but your "Knee Cap" soon removed every unpleasant symptom. I had left off the Cap for months, but this winter weather has provoked a return of the symptoms, and now I am wearing the Cap again, and with a renewal of all the beneficial results formerly enjoyed. You may make what use you please of my ease.

Yours truly,
JOHN STOCK.
December, 1875.

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